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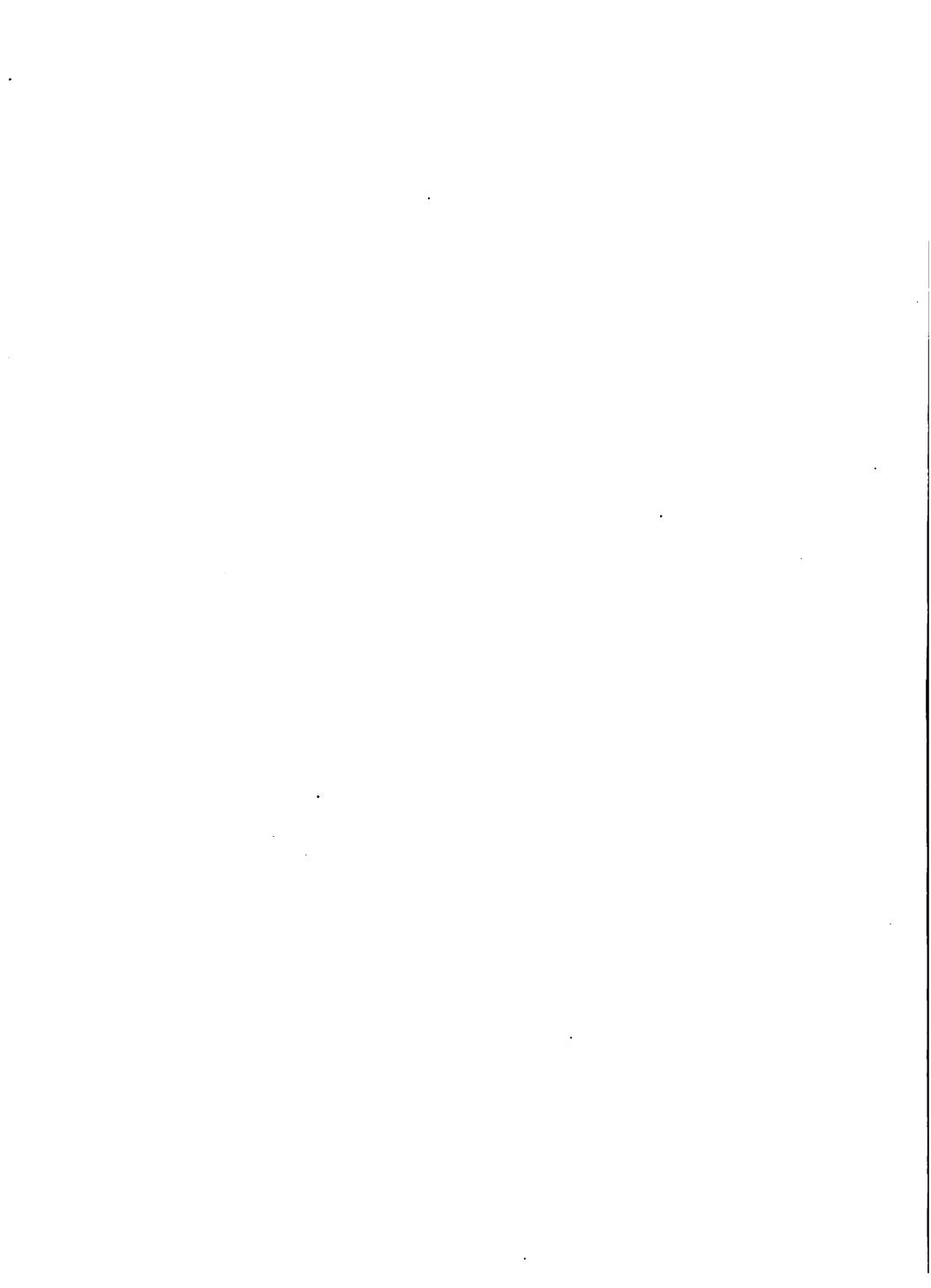
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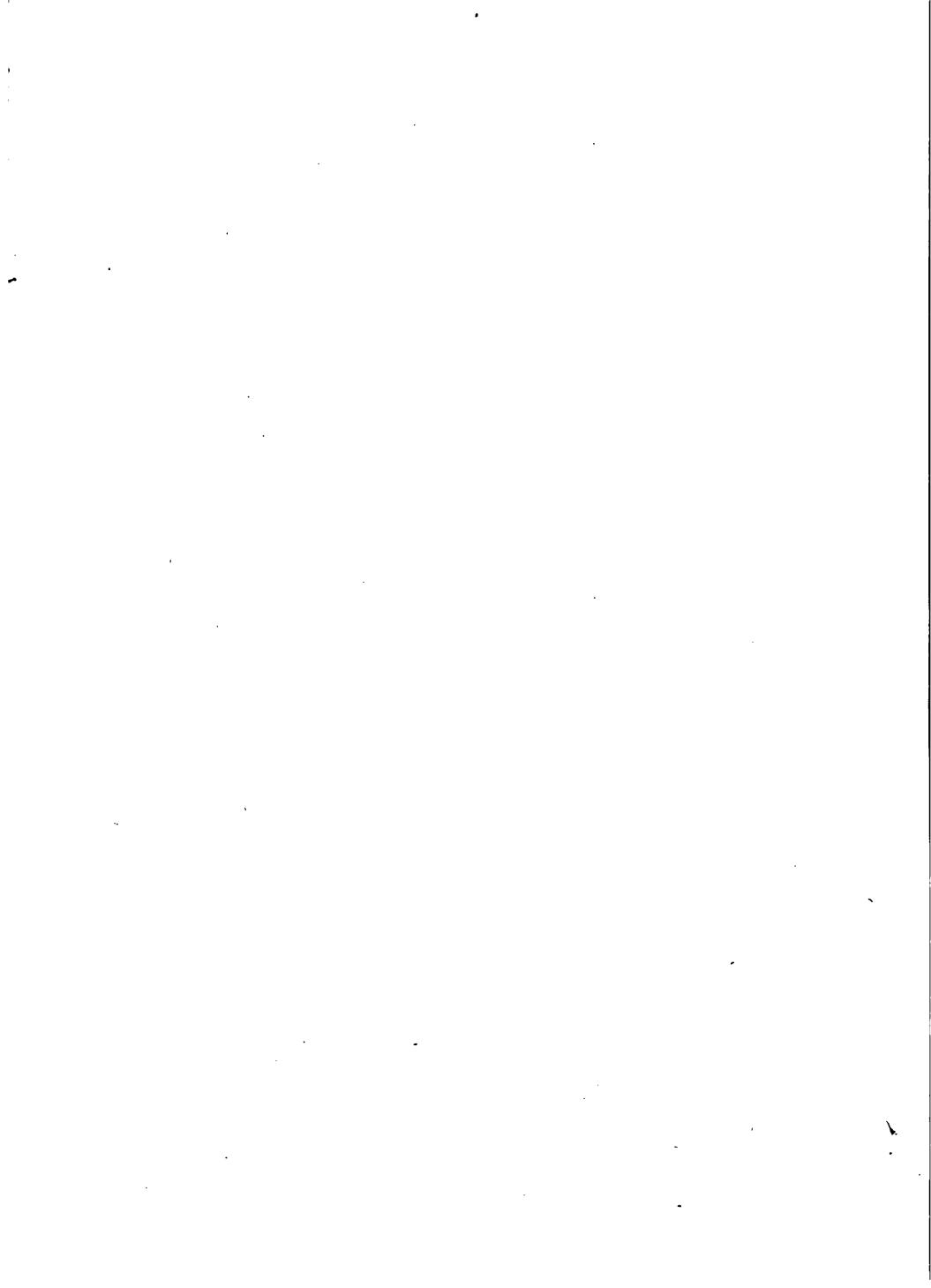
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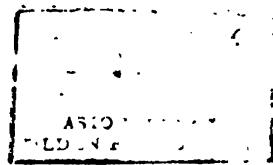


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**THE MOUNTAIN OF THE LAW AND THE PLAIN OF THE
ASSEMBLAGE, MOUNT SINAI**

The Abingdon Religious Education Texts

David G. Downey, General Editor

WEEK-DAY SCHOOL SERIES

GEORGE HERBERT BETTS, Editor

THE GEOGRAPHY OF BIBLE LANDS

BY

RENA L. CROSBY



THE ABINGDON PRESS
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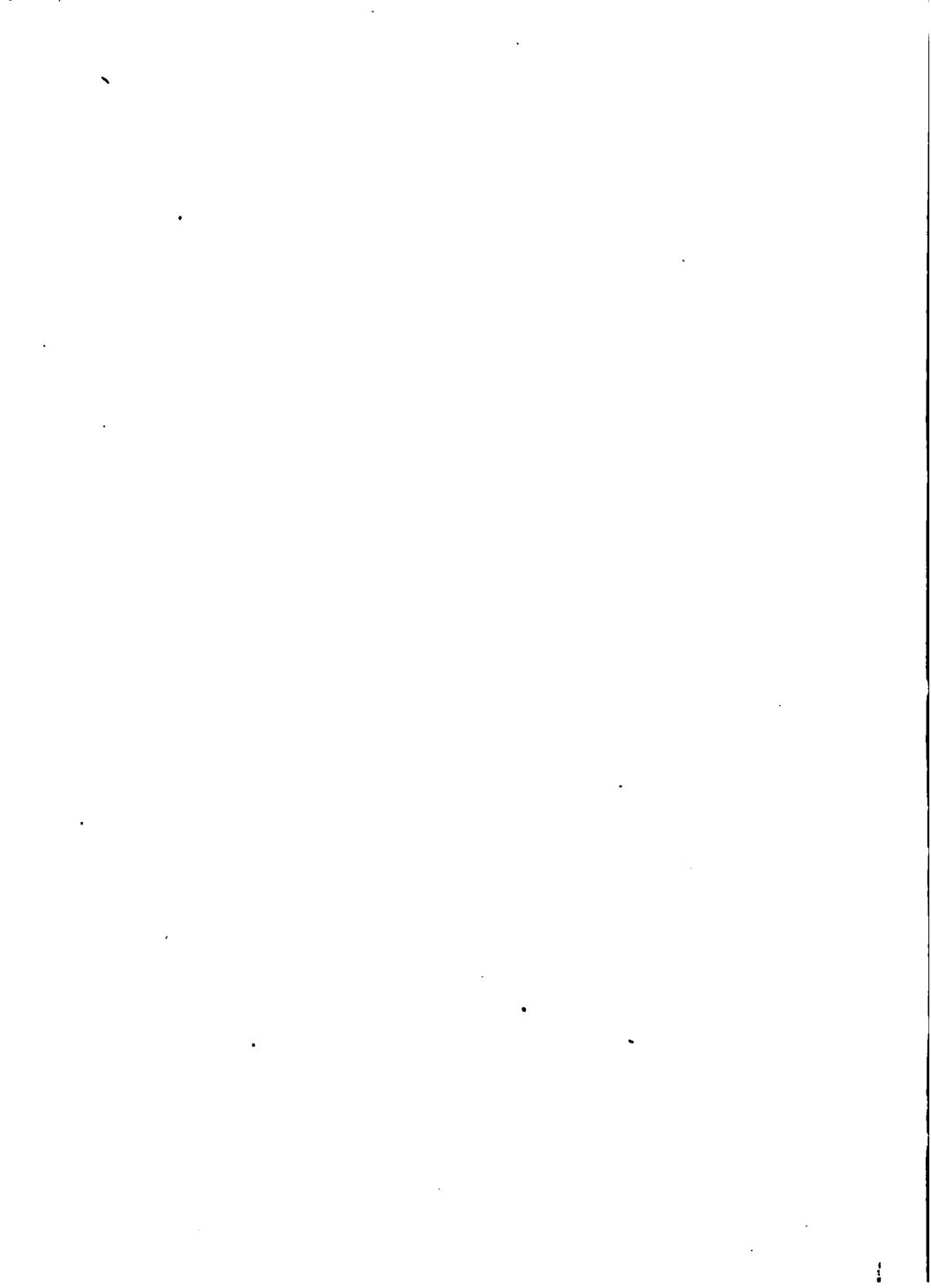
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LESSON I

THE LANDS WE SHALL STUDY

“As the mountains are round about Jerusalem, so the Lord is round about his people.” You have read these words, but have you ever seen the mountains round about Jerusalem? Have you ever seen them in your mind’s eye? Have you ever thought of the fig trees of the Bible as bearing figs like those we buy in little round baskets at the fruit stands? Or are you like the woman who, when told by a friend that he was about to visit the Holy Land and hoped to see Jerusalem, Bethlehem, Galilee, and other places described in the Bible, said that she knew all those places were in the Bible, but had never thought of their being on the earth?

Most of us cannot go in person to see the interesting peoples and places about which we read in the far-away Bible lands. Let us, therefore, journey together in imagination, trying to get clear pictures of these people, the life they lived, and the work they did in developing those parts of the world where civilization began.

ASIA, THE LAND OF BEGINNINGS

We shall first go to Asia, the continent of great distances, high mountains, broad plateaus, immense deserts, and marked varieties of climate. Here also we shall find the native home of most of the domestic animals and of the food plants, such as wheat and barley, which have been taken to all parts of the world. We shall see how man has learned to use the raw materials supplied by nature in such a way as to give us the beginnings of our own modern civilization. “Man is he who thinks,” and by thought combined with hard and patient labor

were the many common things which we have come to call "necessities" perfected. To the men and women of distant times and places whose intelligence and toil gave us much of what we enjoy we should pay high tribute of admiration and respect.

A home of inventions.—Our first trip is through southwestern Asia, the so-called "cradle of the human race." Here man learned how to make tools of bronze or iron, how to weave cloth to take the place of garments made of the skins of animals, how to make utensils for household use, and how to construct clay bricks for homes. Here also the first use of irrigation was made in cultivating the fertile valleys.

As much of this region is too arid for farming, the chief wealth in many ancient tribes consisted of herds of sheep, goats, and cattle. When the people and their herds increased, some of

them moved westward; so we shall find Abraham and his Hebrew descendants settled in the land of Canaan, where they prospered until there was a great famine. We shall journey over the desert with Jacob and his sons and all of their families to the fertile valley of the Nile, where the



PYRAMIDS AND SPHINX, EGYPT

Egyptians had developed a wonderful civilization, and where the Hebrews finally were made the slaves of the Egyptians.

WITH THE ISRAELITES IN THEIR WANDERINGS

On this trip of ours we shall in imagination sojourn in Egypt with the Hebrews, and there see the gigantic tombs and temples they helped the Egyptians to build. We shall learn of the many things in science and art which the Hebrews must have studied

in that far-off day. We shall note the improved methods of agriculture which they mastered and which they successfully applied when, after many years of wandering, they finally returned to their home land, Canaan.

The land of the Covenant.—In our travels with the children of Israel over the barren Sinai Peninsula, we shall stand on the mountain where God made this solemn covenant with them: "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation" (Exod. 19. 5, 6). And the children of Israel answered together and sent word by Moses, their leader, "All that the Lord hath spoken we will do" (Exod. 19. 8). (See Frontispiece.)

It was on this spot some time after this solemn covenant was made that the Ten Commandments were given to the people of Israel and that the beautiful tabernacle was erected in which they worshiped God. It was during the forty years of their wanderings in this wilderness that Moses, who had been so well trained in the higher learning of the Egyptians, made out sets of laws and helped plan a government under which the Hebrews developed later into a great nation.

A conflict of races.—From the peninsula of Sinai we shall pass with the Israelites over the River Jordan, where, with the fall of the city of Jericho, the Hebrews began the struggle against the strong nations that occupied the Holy Land. Here we shall learn of the land where Joshua, Barak, David, Elijah, and many other leaders performed their daring deeds, and where the great temple was built under King Solomon.

We shall read how the Assyrians, who had become a powerful nation, conquered the Jews, whose kingdom had been divided into the kingdoms of Israel and Judah; and how they carried away the people into strange lands and laid waste their country. In Babylon we shall see Daniel and others of the Hebrew

race occupying important offices under the best form of government that was developed in the world prior to the days of the Romans. We shall spend a day in one of the schools, there to learn how these people trained their boys for soldiers and citizens. The records on monuments, cylinders, and buildings will tell us many things, among them how good King Cyrus of Persia allowed the Hebrews, many years after their captivity, to return to Palestine, where they rebuilt their temple and the walls of

Jerusalem. It was here in Jerusalem that a remnant of the once powerful nation kept alive the old Jewish customs and the belief in the one true God until the coming of Christ, whose birthplace, Bethlehem, we shall visit.

WITH THE EARLY CHRISTIANS

We shall travel into Asia Minor and Greece with the disciples of Christ, who established many churches in that region after our Lord's death and resurrection. Here we shall visit the fine old cities

in which Paul preached the new religion, and where he was often persecuted by the people who worshiped Zeus, Athene, Diana, and the other gods, to whom beautiful temples had been built.

A new religion and an old city.—With Paul we shall go on to ancient Rome, of whose magnificent buildings, wonderful triumphal processions and games we have so often read. We shall read of the spread of Christianity under the Romans to



A PORTION OF THE GREAT WALL
OF JERUSALEM

the countries of our ancestors by whom it was brought to America. From Rome, however, we shall not follow the monks, fearless members of various religious orders of the church, into northern and western Europe to the rude homes of our forefathers. We realize the debt we owe to the missionaries nevertheless, for they taught the people better methods of living, as well as Christianity. Neither can we journey to Spain, where Paul intended to go to preach the gospel of Christ had he been acquitted by the Romans. We know, however, of the gifts to civilization that came into use through that country from the Mohammedan Arabs, or Moors. Among these gifts were the fibers, silk and cotton, as well as manufactures and inventions, especially the windmill, and probably the mariner's compass.

Many places on our journey will be reminders of the Crusaders, who fought at various times over a period of two hundred years for the possession of the Holy Land. Though their movement failed, we shall see the results of their contact with the East all about us. They taught to Europeans the growing of new foods, such as peaches and other fruits, watermelons, rice, and sugar cane, thus making life more pleasant, as most of the food was in those days coarse and uninviting.

A MODERN VIEW OF THE ANCIENT WORLD

We cannot finish our journey without a fleeting backward glance into portions of Asia and into Egypt that are now to play an important part in the history of the world once more. Great western locomotives, built in our own Philadelphia, Pittsburgh, or South Chicago, are pulling trains filled with Mohammedan pilgrims bound from Aleppo for Mecca. We shall see other trains starting out over the finished portion of the noted Bagdad Railway, that within a few years will carry passengers from Paris or Brussels into British India. We can travel by rail in a few hours from Egypt to Palestine, a distance the children of Israel took forty years to cover.

The new Old World.—The West is now repaying some of its debts to the East, and modern means of transportation are replacing the slow camel, which many travelers have in the not distant past been obliged to use. Some of the railway trains doubtless will be loaded with products from the fertile Tigris and Euphrates valley, which, by the aid of modern engineers and their irrigation systems, has been made to "blossom like the rose," as it did in Bible times.

We shall meet both boys and girls going to modern schools, accompanied perhaps by their unveiled mothers. These same mothers will be casting the ballot for good officials and for otherwise improving the conditions of their country. The streets of the large cities will be clean, well lighted and policed, so we can go about at night without fear. We shall see an abundance of good drinking water in regions where people have never had a supply. New centers of population will spring up near, or perhaps on, the ruins of the old cities we have visited, and we shall see the wonderful past live again in a new and better present.

1. On a map of the world locate Mesopotamia, Persia, Syria, Armenia, Palestine, Arabia, Egypt, Greece, and Rome.
2. Make a list of them according to the continents they occupy.
3. Give approximately (in thousands of miles) the distance of each of them from your home, pointing to each as you give the information.
4. Look at the general maps in this book, especially showing the boundaries that are still in dispute, so you will have some idea of the difficulty in locating places exactly.
5. Each member of the class recall one or more people of whom you have learned in public school who lived in one of these countries. Some member of the class write this list on the board. All copy it, add to it as we travel, and count up your names after our last lesson.

6. Do the same with a list of Bible characters learned in your church school.
7. Each member of the class make a list of the places studied and add the new ones as they appear from lesson to lesson.
8. The class appoint a committee of two to have the Scripture texts given in this book for each lesson marked in a Bible, so they may be ready if needed during the lesson period.

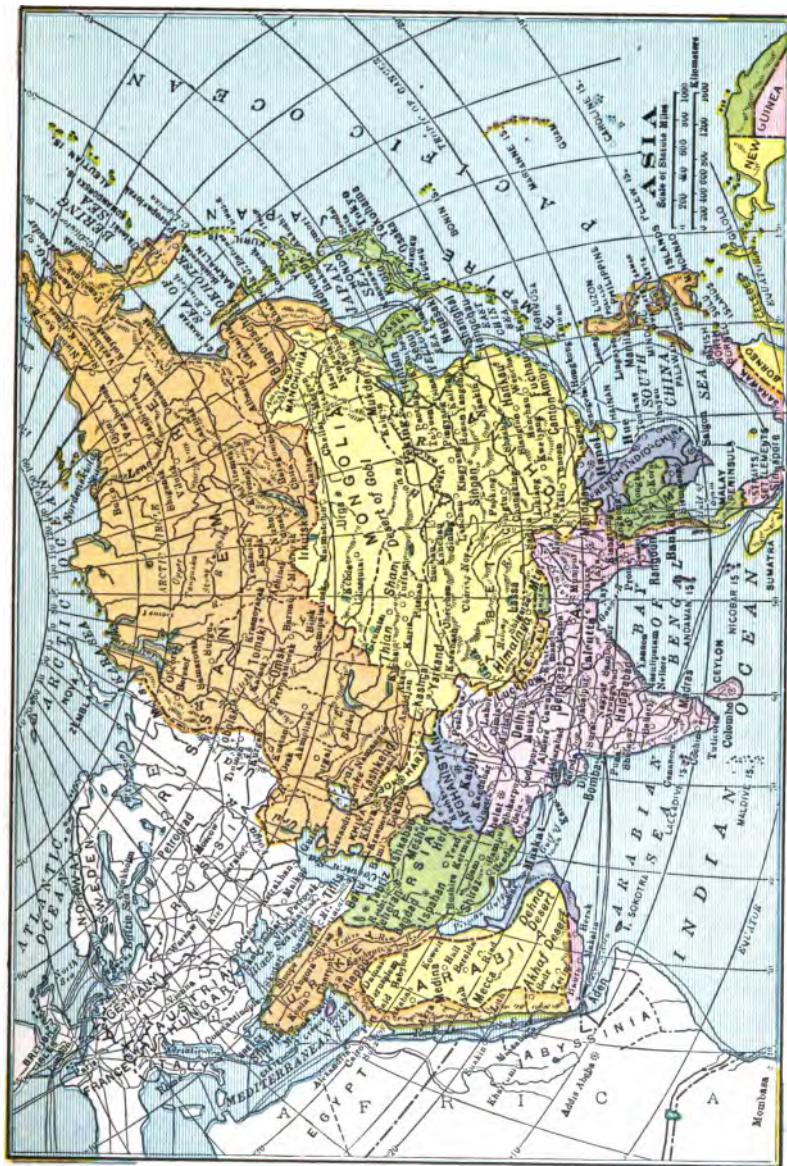
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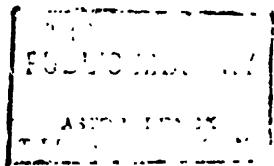
ASIA, THE CONTINENT OF CONTRASTS

"THE earth is the Lord's and the fullness thereof," but the earth is also the home of man. The first home of the human race of which we have any record was in the continent of Asia. As we shall refer to even distant parts of Asia again and again, it is necessary for us to have a clear conception of it. Besides being the home of most of the peoples about whom we shall study in this book, parts of the continent are directly connected with our everyday life. We hear constantly of Japan and its silk, China and its tea and rice, and our own Philippine Islands, which furnish us manila hemp and sugar. Some of us may have friends who are teaching boys and girls in far-away India, or who are engineers building railroads in China or Manchuria.

Of most interest to us, however, is the fact that Asia is the cradle of the religion of the one true God. This religion was carried westward by Abraham, into Egypt by Joseph and his brothers, and was developed in the Sinai Peninsula and Palestine under Moses and Samuel. Elijah, Isaiah, and Jeremiah were among those who kept the religion of Jehovah alive during the period of idolatry among the children of Israel. Ezekiel, Nehemiah, and others helped the people to live it in Babylonia, where they were captives for many years. We have already noted in Lesson I how the Jews returned to Jerusalem, where they kept their religion alive until the coming of Christ. After his death Palestine became the Holy Land of the Christians as well as of the Jews.

Man is largely the product of his environment and to understand the growth of civilization in southwest Asia, where we are to visit, we must study very briefly the continent as a whole.





We shall discover the natural conditions that aided or hindered human development.

WHY WE STUDY ASIA

"No man liveth to himself," but each is influenced more or less by his neighbors. This is true also of nations. As the earlier peoples increased they moved into new districts, and differences in geographic conditions caused them to develop different ways of working and thinking. Tribes living in the cold, isolated highlands became hardy, brave, and often cruel, as are the Afghans. Those dwelling in the fertile valleys or broad plains, as the Chinese, Assyrians, and Babylonians, developed the natural resources of their country much more rapidly, and needed new tools and inventions to carry on their work.

Development of nations.—Their needs often brought peoples into contact with their neighbors. Quarrels arose and the stronger ones conquered the weaker. Nations soon grew up within great physical divisions bounded by highlands and waterways, as in China, India, Persia, and Mesopotamia. Countries in the highways between these warring nations suffered much, and were often conquered, as for example, Palestine and Syria by the Persians and Greeks. Tribes living on the sea developed into maritime nations and discovered new lands, as did the Phoenicians.

Size and position.—Asia, the largest of the continents, has a broad belt of land extending from the Arctic Ocean to the Caspian Sea, attaching it to Europe. It joins Africa at the Isthmus of Suez, from which it stretches away to the Bering Sea within fifty miles of our own North America. The distance thus covered is 6,000 miles, or over one third of that around the world on the sixtieth parallel of latitude. If you were making this trip, you would have to change your watch ten times. Asia extends from within ninety miles of the equator to half way between the arctic circle and the north pole, or a distance of about 5,350 miles from south to north.

This enormous land mass contains one third of all the land of the world, and is twice the size of North America, and nearly five times that of Europe. The peninsulas of Asia form one seventh of its area. Three of these extend from the mainland southward and are the largest peninsulas in the world.

The irregular coast.—These large projections and the numerous seas, gulfs, and bays give Asia a coast line of 43,500 miles, or one and three fourths the distance around the world at the equator. An enormous trade has been developed along the eastern and southeastern coasts, for these regions have almost no canals nor railroads. This trade for the most part is controlled by the merchants of China and Japan.

TOPICS FOR INVESTIGATION

1. Take your map to trace the boundaries of Asia and the trip from Suez to the Bering Sea.
2. Which way would you move the hands of your timepiece in setting it on this trip?
3. How many times would you have to change your watch in crossing the United States from west to east?
4. In what zones does Asia lie?
5. With what other continent can you compare it in this respect?

SURFACE

The surface divisions of Asia are somewhat similar to those of Europe. The broad Siberian lowland is a continuation of the northern plain of Europe, although separated from it by the low Ural Mountains.

The Himalayas of Asia, under other names, extend westward, so there is a great highland from the Pyrenees Mountains to southeastern Asia. The three southern peninsulas of each continent are largely plateaus traversed by low mountain ranges with but few fertile valleys.

The greatest highland of the world.—A large part of

Asia consists of mountains and high plateaus with their center in the Pamirs. The Pamirs are a series of barren, lofty mountain valleys of glacial formation. These valleys have been filled with deposits left by glaciers, so that they appear to the traveler as rolling hills and gravelly plains stretching away for miles and miles. They are buried deep in snow over half the year, are swept by winds and are destitute of fuel excepting dried manure or the roots of desert scrub. Can you wonder that this "roof of the world" has been called one of its least desirable portions? The Pamirs are about 12,000 feet above the sea.

Many ranges of high mountains rise above them to heights ranging from 15,000 to 25,000 feet, and spread out in four great unequal arms, dividing the continent into four parts. These parts are Northern Asia, Eastern Asia, Southern Asia, and Southwestern Asia. The highest of these dividing arms spread out from the Pamirs are the Himalayas, which extend along the north of India. These are pierced only by passes from 17,000 to 19,000 feet above the sea, over which the sure-footed yak is the only animal you can trust to carry your baggage safely. All around you are peaks towering from 23,000 to 29,000 feet, of which Mount Everest, the highest known mountain in the world, is one. Here too are many ranges, and more than forty peaks that are over four miles in height, or higher than our own Pike's Peak.

TOPICS FOR INVESTIGATION

1. Name and locate the southern peninsulas of Europe and compare them in as many ways as you can with those of southern Asia.
2. Locate the Pamirs. What are they? How are they formed? Name the mountain ranges that extend from them.
3. Locate Mount Everest.
4. Name and locate the mountains of southwestern Asia. Tell the ones of which you have read in the Bible.
5. Prepare in writing to bring to class three more questions on the surface of Asia.

RIVERS

In the mountains and high plateaus of central Asia many rivers have their sources. From the margin of this great central highland they flow north, east, and south to the sea.

Great waterways in cold lands.—The northern rivers flow across the vast Siberian plains to the Arctic Ocean and, though navigable for great distances, are not of much value for commerce. These rivers are so long from north to south that their head waters thaw out in the spring before their lower courses have melted. The result is that they pour down enormous volumes of water, which flood the country and do great damage. Even after the ice at the mouths has melted and the rivers are open for navigation, the waters fill the low places, forming swamps where thousands of mosquitoes breed and make life miserable for the hunter and explorer.

The southern and eastern rivers are great highways of trade, and are fertilizers and irrigators for lands which support millions of people. Their tremendous water power, which now often destroys life and property by floods, will in the future be harnessed and made to move machinery or light cities, as is done in Europe and North America. Some of this water power recently has been utilized in India to run cotton and jute mills.

Rivers that are land makers.—These rivers are swift, with great erosive power in their upper courses, hence they carry down vast quantities of waste out of which flood plains are formed. With the exception of the Amur, which has its mouth in a sea frozen during the winter, and the Tigris and Euphrates, which lie in dry regions, the river valleys support dense populations. The best known of these rivers, with their millions of people on their banks or in boats on their waters, are the Hwang-ho, Yangtse, Brahmapootra, and Ganges; but there are many others of great importance to the natives.

On some of the flood plains, as those of the Indus, the Tigris, and the Euphrates, very ancient civilizations were developed.

TOPICS FOR INVESTIGATION

1. Name and locate the three great rivers of the northern plain of Asia.
2. With what river in Canada could you compare any one of them? Make this comparison in three ways at least.
3. Find out which one of these rivers has a basin of more square miles than the Missouri-Mississippi. Contrast these two river basins as to usefulness to man.
4. Why are the sources of many rivers of this continent in the mountains and high plateaus of central Asia?
5. Name and trace two rivers of China and three of the southern plain. Tell why each is so useful to man and in what particular way.
6. Locate three rivers of southwestern Asia on your map and tell what you have learned about each one of them in your church school work.

LESSON III

LIFE AND ITS CONDITIONS IN ASIA

THE character of both vegetable and animal life on a continent is determined in no small degree by its climate. Asia is not only a continent of contrasts of distances, altitudes, and waterways, but also of climates, and therefore of life forms as well.

CLIMATE

The climate of Asia represents all the varieties found in the world. If we travel from the cold, bleak plains of northern Asia along the Pacific slope, we pass through the great temperate grain belts of Manchuria and China, which remind us of the Dakotas or Minnesota, and also into regions noted for their tea, mulberry, and cotton trees, sugar cane and bamboo. From the subtropical area with its rice paddies worked by dark-skinned natives and water buffaloes, we pass into the jungle regions of Indo-China, Siam, Burma, and India, where strange plants and animals abound.

As we travel southwest of the Himalayas, over the barren plateaus bordering the Black and Caspian Seas, we suffer from extreme heat and lack of water. After crossing the great mountain wall, through the Khaibar Pass, we are in wind-swept Tibet, and have to endure extreme cold, although in the latitude of Kentucky. When we complete our circuit and are back in Siberia, we realize that the immense range of latitude and its high altitude affect Asia greatly. The distance of many places from the sea due to its vast extent of land and the number and direction of its mountain ranges, also add to the variety of climate.

The cold north.—The Arctic region is cold and dry. Siberia is a continental area of great extremes of climate. Verkhoyansk is the cold pole of the earth, with a temperature ranging from sixty degrees Fahrenheit below zero in winter to sixty degrees above in summer, and with the ground frozen all the year to within two feet of the surface. Nevertheless crops of many kinds, even watermelons, grow here.

The varied central region.—The arid regions of Central Asia are of great extent. The lofty plateaus, as in Tibet, are affected more by cold than by drought. The lower plateaus of Arabia and Iran are arid because the winds, which are the great water carriers of the earth, have blown so far from the ocean that they have lost their moisture before they reach this region. A large part of Asia has temperate climate like that of North America and Europe.

The warmer regions.—The climate is warm in the southern lowlands of Asia, for they lie south of the tropic of Cancer. The southeastern portion is wet and hot. Its fertile plains and climate, with its rivers and seacoast, which are avenues for trade and outlets for the abundant products, help make it the most densely settled region on the globe. The 700,000,000 people of this region represent about four fifths of the population of the continent.

1. Name the chief causes of climate variation. Tell which part of Asia illustrates each cause (as distance from the sea affecting Persia, etc.).
2. Temperature decreases with elevation of land at the rate of three degrees for 1,000 feet; so, roughly speaking, a mile in altitude would equal fifteen degrees in latitude when considering the temperature of a region. Tibet should have a climate similar to that along what parallel in North America where it runs through a low plain?
3. Can you think why the "cold pole" of the world is not on the Arctic Ocean instead of about 300 miles inland in the forest belt of Siberia?

4. Close your eyes and put your head down on your desk and make a mental picture of the desert region around the Caspian Sea. When your picture is formed lift your head and describe to the class what you saw. Try to picture the landscape, plant, animal, and human life there.

PLANT AND ANIMAL LIFE

Climate concerns light, heat, and moisture—three elements upon which living things depend. Hence climate affects plants, animals, and man. Animals and man can move to find climatic conditions suitable to their development; plants cannot.

Reasons for variety of plant and animal life.—Great bodies of water, deserts, and mountain ranges act as barriers to the movements of animals or men. Surrounding waters cut Asia off from the other continents on all sides except the northern plain on the west. This plain is a continuation of northern Europe, and has similar plant and animal life in the tundras, forests, grain belts, and steppes. It has a central mountain barrier and a great variety of climates, so we should naturally expect to find many different animals and plants.

Regions, and the life found in them.—The northern tundras, where the reindeer is the beast of burden and source of food and clothing supply, gradually shades into the forest belt. Here we find the dark forest, which furnishes a supply of lumber and fur-bearing animals. Farther south are the steppes, covered, after the early summer rains, with bright flowers and waving grass. The major part of these steppes will probably be devoted to agricultural uses as soon as railroads open it to Russian, Chinese, and Japanese settlers.

The animals found here are cattle, sheep, goats, and horses. The barren deserts lying south of this region are made habitable for man by the camel. This animal has been widely used in drier parts of Asia for thousands of years. The Bible speaks of the capture by the Israelites of 50,000 camels from one tribe in

southwestern Asia after a brief war (1 Chron. 5. 21). The meat of the camel was considered unclean by the Hebrews, who did not use the camel and its milk for food as did many of the other nations. In the high plateaus of Tibet, where the grass is scanty, there are herds of sheep and goats, but the yak is the beast of burden as well as the source of wool.

The region bordering the Mediterranean Sea is favorable for growing oranges, lemons, peaches, pomegranates, grapes, and carobs, or locusts the pods of which are eaten. Locust pods formed part of the food of John the Baptist, of whom it was said, "He did eat locusts and wild honey" (Mark 1. 6). Similar products and grains are obtained in all the irrigated sections.

In marked contrast to these regions are the monsoon lands of southern and south-eastern Asia, with their dry winters and wet summers. The plant growth here is rapid and luxuriant, because there is an abundance of rain during the summer. Rice, sugar cane, indigo, opium, cotton, tea, timber, dyewoods, resinous woods such as lac, coffee, cacao, and coconuts are found in profusion. Animal life too is abundant, many wild animals being found here. The elephant has been domesticated and is set at work in the forests and lumber yards, as is the water buffalo in the swamps. Poultry, swine, dogs, cats, and other domestic animals are common, as they are in many other parts of Asia and the islands off its eastern coasts.



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HERD OF CAMELS IN THE VALLEY OF
THE UPPER JORDAN, PALESTINE

PEOPLE

More than half the human race, or 870,000,000 people, which is over eight times the population of the United States, live in Asia. Geographic conditions have caused an uneven distribution of people. The highland regions, steppes, deserts, forests, and tundras affect trade and transportation, so the large centers of population in Asia are always found within 500 or 1,000 miles of the sea.

Eleven-twelfths of this immense population live near the coast, especially on the river flood-plains and deltas of the south, and east from India to Japan. Here the favorable climate and abundant vegetation enable large numbers of people to make a living. In order to do this they must cultivate almost every foot of land. They even carry soil to boats, which they use as gardens on the river. Millions of people live and die on house boats, sometimes without ever setting foot on the land.

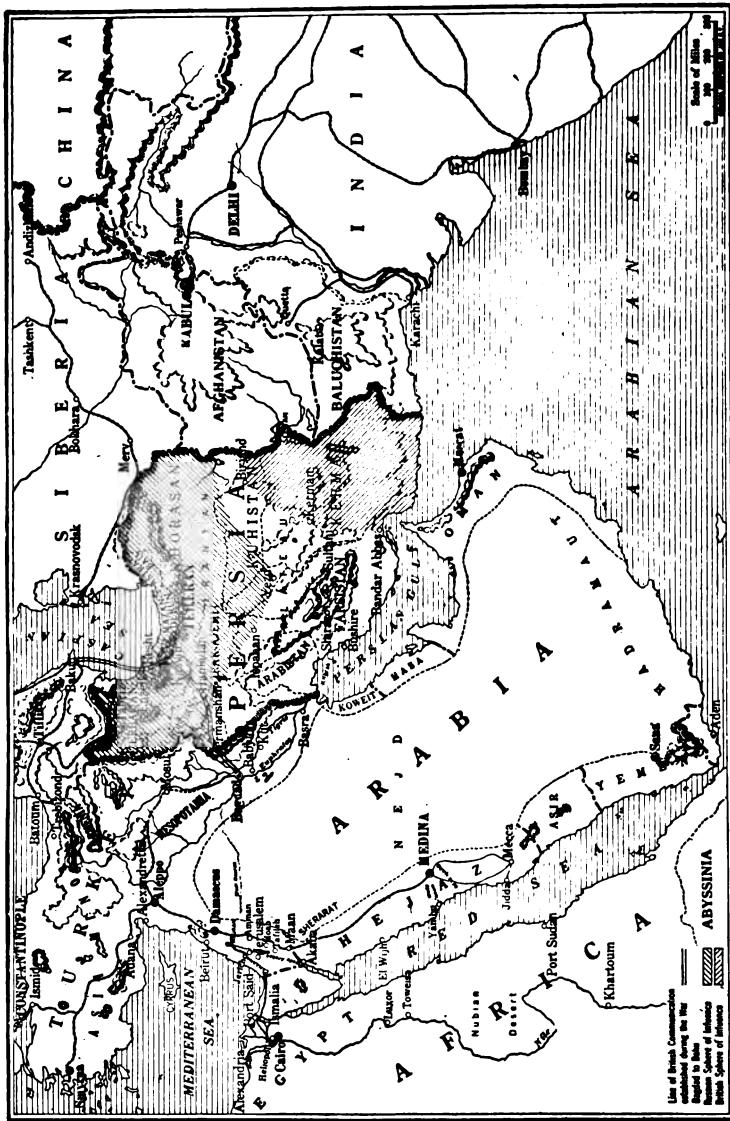
Try to imagine your small brother living on one of these house boats and playing about its deck with a little round barrel a foot long and six inches in diameter tied to his back. This barrel is a life-preserver, and will keep him afloat until his father or mother can pull him into the boat if he falls into the river.

Races.—About sixty per cent of the population of Asia belong to the yellow, or Mongolian, race. The Mongolians live in China, Japan, Indo-China, parts of the East Indies, and Turkey. In Europe, the Lapps, the Finns, the Magyars in Hungary, the Kalmucks in southwestern Russia, and the Turks are Mongolians. The white, or Caucasian race, comprises about twenty-five per cent of the population, and includes the Jews, Syrians, Arabs, Hindus, and Persians. Some Europeans have gone into Siberia in recent years. With this exception most of the Caucasians live in the southern and southwestern parts of Asia. The Malays live on the peninsula that bears their name,

and also on the large islands southeast of Asia. About 50,000,000 of the black race are found in southern India. The blacks are not like our Negroes or the Negritos of the Philippine Islands, but are a very ancient people who were driven into southern India by the Aryans long before the time of David, perhaps even before the time of Joseph.

1. In what part of the United States have many Mongolians settled? Why?
2. Why are so many of the Japanese forced to emigrate?
3. Make a list of the cities of one million or more people and check those that are in Asia. Why are there so many of them? In what part of the continent are they and why?

SOUTHWESTERN ASIA



LESSON IV

MESOPOTAMIA, THE LAND BETWEEN THE RIVERS

THE first home of the human race was probably in the southwest corner of the great continent of Asia. This is a land whose influence upon the history of the world can scarcely be overestimated. Natural barriers separated certain portions of the region. Where water was available for irrigation great nations developed and soon spread over the less protected regions, conquering them as the Babylonians conquered the Jews. Recent excavations in Mesopotamia reveal written records and remains showing that the Babylonians and other people of the Tigris-Euphrates Valley were highly civilized long before the time of Abraham.

A name that fits.—The word “Mesopotamia,” which means “the middle of the river,” is the name for a long and comparatively narrow strip of land extending from the Taurus Mountains and Armenia to the Persian Gulf. The lower part of this region is the land where the Hebrews lived as captives and of which it is written in the Psalms, “By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof” (Psa. 137. 1, 2). The passage shows that in Bible times, as well as now, there were many marshes in that region with the usual fringe of that lover of water, the willow.

SURFACE

Mesopotamia’s border on the northern and northeastern side is a rim of mountains. From these extends a great plain southwestward a distance of 700 to 800 miles, where it fades away into the Arabian desert. Its greatest width is 200 miles. The region

is almost as large as California and in latitude covers a stretch of land equal to that from San Francisco southward 200 miles into Mexico.

A link and a barrier.—The Tigris-Euphrates basin is a natural highway for commerce between the Far East and Europe. It has a western outlet to the Mediterranean. This passage is through an opening or breach in the mountains and desert which are on the eastern border of that sea, and which are a barrier to commerce as well as a hindrance to agriculture. Its eastern outlet is through the Persian Gulf to the Indian Ocean.

The Arabian and Syrian plateaus which border this area are ill adapted to travel and transportation. So the trade of that portion of the world probably always will be carried over this highway. The Mesopotamian passage connects now, as it did 5,000 years ago, two regions of very different climates, products, and civilizations. These two regions are the temperate countries bordering the Mediterranean Sea and the tropical Asiatic lands on the coasts of the Indian and Pacific Oceans. The barrier in this route from the Mediterranean Sea to the Persian Gulf is a double mountain wall in most places. In Syria, where the water cuts fifty miles into the coast line, the elevation drops to a single mountain chain called the "Syrian Saddle," the crest of which is 5,000 feet high. The ancients used to cross this barrier through three passes, just as our forefathers used the Cumberland Gap to enter the Mississippi Valley from the eastern settlements of the United States. The Bagdad Railroad (of which we shall learn later) on its way to Aleppo pierces one of these passes with a three-mile tunnel.

1. Make a sketch map of the Tigris and Euphrates basins. Put in the surrounding highlands and desert regions. Keep it in your notebooks and add the names of the cities and old ruins as we study them.
2. What is the approximate size of Mesopotamia? Compare it with your own State in size; in latitude.

CONDITIONS THAT DETERMINE LOCATION OF SETTLEMENTS

Climatic and other geographic conditions have determined the distribution of settlements and the main lines of travel in Mesopotamia. This is a region of little winter rain and long summer drought. The lower portion of the plain, Babylonia, gets less than eight inches of rainfall, or about that of the Colorado plateau. This portion, with the exception of the few miles of date palm forests near Bagdad, is a dreary region. The highlands of the Taurus Mountains wall in the upper portion of the plain, or Mesopotamia proper. These foothills average about 4,000 feet in height and wring out enough moisture from the clouds to make a reservoir of it in the form of snow on their tops. In the spring this melts and many slender torrents go down to the plain.

These irrigating streams have for centuries made this region a belt of towns. The towns are surrounded by well-watered gardens, orchards, vineyards, and fields of wheat and barley. The annual rainfall of from ten to twenty inches is sufficient to supply herbage for the caravans of camels and horses which journey between them. These market towns link the settlements on the Tigris with the western bend of the Euphrates and the low mountains of Syria. In olden times they formed a part of the chain along the trade routes from the Mediterranean Sea to ancient Babylon and Nineveh.

1. Make list of the products carried over the Mesopotamian passage from the countries bordering the Mediterranean Sea in olden time. To what regions were they sent?
2. List those from the tropical Asiatic lands. Tell their probable destination.

RIVER SYSTEMS

The rivers that make this arid region a home for man are the Tigris and Euphrates. They drain a troughlike plain extending from the foothills of the Taurus Mountains to the Persian Gulf, which they enter as one stream.

Great rivers in a thirsty land.—The Euphrates is 2,000 miles long, or the same length as the Colorado River, with a basin twice as large. The Tigris, the oldest historical river in the world, is shorter, as it flows in a more direct course. Both of these ancient rivers are navigable for long distances.

A study trip on a *kelek*.—Could you imagine a more pleasant way of getting your history-geography lesson than by floating down on a mighty river where the events you are studying were enacted centuries ago? Would you not in this way get a clearer picture of the struggles of the people and the great men who led them in their development? Then, too, you would see the geographic conditions that gave rise to these struggles and aided man in overcoming his difficulties. There are three rivers in the world where because of their antiquity you could float and carry on a study of very ancient civilizations. They are the Tigris, the Euphrates, and the Nile.

Let us, in imagination, embark on the Tigris, on whose banks tradition tells us Adam and Eve had their first home in the Garden of Eden. Our raft, or *kelek*, is constructed on the bank of the river. It is made of many poplar poles tied firmly together to form a framework, and then placed on goat skins. The skins are cut as little as possible in removing them from the animal. They are soaked over night in water, then tied at the openings to make them air tight, and inflated by blowing into them as you would inflate a toy balloon. From 100 to 250 of these skins are needed for a good-sized raft. The outside ones are tied together to form a border, but the others are not tied, as buoyancy keeps them in place. No metal is used excepting two large bolts of iron to fasten the sweeps to the raft.

Life on the trip.—Our men place our tents on one of these rafts, and we arrange for servants and supply of food. We have many cans of meat, soup, vegetables, etc., put up by Chicago firms, as well as boxes of biscuits, and packages of chocolate and tea, for our journey will take from ten to thirty days. The



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CONSTRUCTING A KELEK

natives do not use tents, but live on the open raft, and have their own heavy blankets in which they roll up at night.

Our raft is the same kind that has been in use on this river



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FLOATING DOWN THE TIGRIS ON A KELEK

for more than 5,000 years, as the bas reliefs found at Nineveh show. These rafts are hard to manage, but capable of carrying heavy loads. Two dark-skinned men dressed in baggy, dirty cotton trousers, short jackets and turbanlike caps propel the *kelek*

by means of sweeps. These men are called *kelekgies*. "Gie" in Arabic is a suffix which means "one who uses." The speed of the raft depends upon the amount of water and the velocity of the current. The Arab *kelekgies* row when in slack water, but they are not very industrious, so our progress is slow.

Sights along the way.—We start at Diarbekir, which we reach by a hard journey of ten or twelve days by carriage or donkey from the Mediterranean Sea. Soon we pass high mountain cliffs and drift past old Roman ruins. Farther down the cliffs widen and we see the natives living in caves which they have cut out of the limestone. Myriads of wild fowls—ducks, geese, cranes, herons, pelicans, storks, snipes—and many other birds fly overhead. We keep our rifles and guns within easy reach, for the fowl make a pleasant change from our "tinned meat" which we brought with us. Our *kelekgie* wishes to get one of the birds which has fallen into the water after being shot. He takes one or two goatskins from the *kelek*. After removing his jacket or flowing wrap, he slips overboard and puts the skins under his abdomen. His legs trail along, and by violent kicking and splashing he swims to the fowl. This unusual method of locomotion in water is used by the natives throughout the valley. A mother often swims across the river with her baby on her back. Xenophon wrote of seeing people cross in this manner B. C. 400. As we proceed the volume of water increases, the stream winds here and there, and the buoyant *kelek* is constantly changing its position. We are greatly interested in watching one of



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NATIVE OF MESOPOTAMIA SWIMMING ON INFLATED GOATSKIN

the *kelekgies*, a devout Mohammedan, trying to keep his face toward Mecca when he prays five times each day.

Above Mosul navigation is very difficult and often obstructed by artificial dams built to obtain water for the highly cultivated fields in this vicinity. As we near Bagdad we pass many rafts loaded with cargoes of wool, grain, skins, and pottery. At Bagdad we say good-by to the *kelek*, which will be taken apart here, for since the rafts are moved by the current, they cannot go back upstream. All navigation on the Tigris River above this point is down stream only. Here we see other craft, among them the *goofa* or *kufa*, a tublike wicker boat plastered with pitch. The natives in this region have made the *goofa* ever since Jonah's time. We find here a steamer that runs back and forth to Basra and take passage on it for that city.



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THE KUFA OF THE LOWER TIGRIS AND
EUPHRATES RIVERS

A river near several seas.—The Euphrates has its head-waters near the Caspian and Black Seas and makes a great bend to within 100 miles of the Mediterranean. It sends its waters through Mesopotamia at places running parallel to the Tigris, which it joins near Basra. In Bible times its position made the Euphrates valuable for transporting cedar, cypress, and pine from the Auramus and Lebanon Mountains, and for carrying fine building stone and asphalt from upstream points. These products were sent to the head

of the treeless delta and thence by canal over to the Tigris towns.

The rivers sometimes flood the plains of lower Babylonia for many miles, and the people often are forced to take refuge on low mounds where they have built homes. While the floods last they paddle about in small boats made of rushes. After the water subsides this desert section is bright with millions of wild flowers. Occasional fields of wheat wave and sheep eat the young grain. Much fighting goes on here, and plundering Arabs prevent the people from prospering as they otherwise would.

Where land is made rapidly.—On account of the nature of the soil and the length of their courses, the Tigris and Euphrates rivers carry much sediment. The fact that they deposit it in the landlocked Persian Gulf where the tide sweeps it toward the land, makes the delta build rapidly. The rate of this increase is one mile in thirty years, or double that of any other river. The site of Eridu, which was an important seaport on the Persian Gulf B. C. 3000, is now 125 miles inland on this delta.

The wonderfully fertile region needs but the touch of modern civilization with the work of surveyors and engineers to restore to it the prosperity it enjoyed in the days when the boy Daniel



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TENT OF AN ARAB CHIEF AND WATER BUFFALO IN FLOODED BABYLONIAN PLAIN, MESOPOTAMIA

dwelt in that land. We remember how he and three of his friends refused to eat the rich food or drink the wine that was apportioned to them by the king's order. They lived on the pulse, or grain, that grew so abundantly in that region. The result was that "Their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat" (Dan. 1. 15).

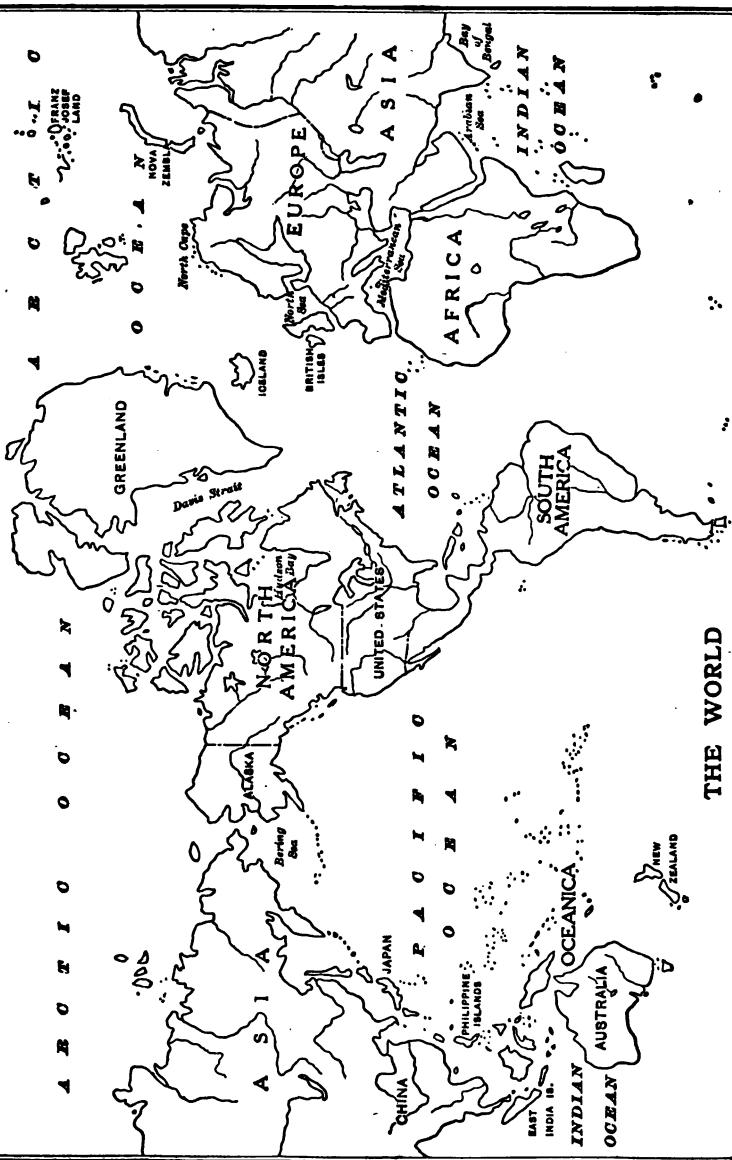


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IRRIGATING IN BABYLONIA

years Russia, Germany, and England tried to obtain control of this part of Asia. Who does control it at the present time?

1. Why is the supply of timber for the *keleks* hard to obtain in the upper Tigris basin?
2. If you were to make your home in this region tell in which part you would rather live, and why.
3. Look on a map of the world and tell the reason why for



LESSON V

LIFE ON THE STEPPE OF MESOPOTAMIA

EVEN in the unfavorable conditions of some of the dry or semiarid regions of the world and on their margins, civilization often develops rapidly. This was true in Egypt, Syria, Mesopotamia, and other regions in the Old World. In these regions man developed rapidly because irrigation was possible. Intensive cultivation made it easy to support a dense population, and close relationship made it necessary to have an organized government. As long as the people of a nation were willing to labor and submit to a strong government they could prosper, but if they became weakened by luxury, they fell prey to their stronger, warlike neighbors, as did Babylonia.

In this arid region of the Old World there exists what is probably the oldest form of social or political organization known to man—the village communities of the Bedouins. The first known villages and towns are those that sprang up in the valley oases of Mesopotamia and Egypt.

Most of the present sparse population of the once densely settled Mesopotamia is Arab and Kurd, with a mixture of Turk here and there. The Arabs are the most numerous, and we shall later hear of their life in village and town. In the present lesson we shall study the life of the Bedouin, as the Arab is called when he is a nomad. In his manner of living the Bedouin has changed very little since the time when Ishmael (whom many Bedouins claim as their ancestor) was cast out of the tent of his father Abraham (Gen. 21. 9-20).

THE STEPPE OF MESOPOTAMIA

Mesopotamia is largely a region of steppes, where conditions

in the more remote parts have remained nearly unchanged for five thousand years.

Bible descriptions of steppe scenery.—Scattered phrases of Holy Scripture give us the earliest description of steppe scenery found in literature. The desire expressed in the twenty-third psalm for “green pastures and still waters” represents the steppe dweller’s ideal of comfort. He lives in a land where water is scarce, where man and beast often thirst and grass withers. The figure of the grass withering as the hot winds from the neighboring desert passes over the fields is a common one. “As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone” (Psa. 103. 15, 16).

A more cheerful comparison is found in the following: “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly” (Isa. 35. 1, 2). This is a literal description of a spring landscape on the steppe, and reminds us of our trip down the Tigris and the millions of gay-colored flowers we saw.

1. Repeat the twenty-third psalm and form all the pictures that you can of Oriental life as you are saying it.
2. Write down the mental picture that you made.

OCCUPATIONS OF THE PEOPLE

Grazing is the chief occupation of the people in this region, and they obtain their food and clothing largely from this industry.

The animals of the nomad.—The animals found here are herbivorous, or grass-eating, and include many that have been domesticated, as sheep, goats, camels, asses, and horses. The people have become experts in the domesticating and raising of animals.

The wool of the sheep and camel is manufactured into heavy cloths for tents, and into the fine camel’s-hair cloth for wearing

apparel. John the Baptist wore this raiment, for Saint Mark says, "John was clothed with camel's hair, and with a girdle of a skin about his loins" (Mark 1. 6). In Bagdad we see great caravans of camels coming in from the desert loaded with bales of wool. Hides are used

in many ways. They are sewed together for tent coverings, clothing, or floor mats. All over the arid regions the inhabitants prepare skins to be used as water bottles, the process being the same as in preparing them for the *kelek*. The Arabs like these carriers better than breakable utensils, as they have to move so often and must pack all their belongings each time.

Green pastures.—

The Arabs lead a nomadic life because they must have food for their great herds.

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PREPARING SKINS WHICH ARE USED IN SOUTHWEST ASIA FOR STORING WATER, OLIVE OIL, AND EVEN CHEESE, AS WELL AS FOR MANY HOUSEHOLD PURPOSES

Horses prefer the longer grass, so as soon as they exhaust the supply in any locality, they are driven to new pastures. Oxen and camels take their place, and when the herbage is too short for them the sheep are driven in and eat until the pasture is indeed bare. Finally all must move.

After the herdsmen are all gone the tents are struck by the women, the goods are packed, and all follow the flocks. Chil-



dren, who are taught to ride when they are four years old, are the shepherds and keep the animals from straying when moving. When the family is on the march all the flocks of goats kept for the family use are milked at midday into the leatheren bottles. At evening after the tents are pitched they are milked again. There are milk and flesh for all, also dates when the camp is near an oasis. Rice and flour are bought by the rich nomads. Horse flesh is a greater delicacy than the meat of the calf. Mutton is liked, but beef is considered the poorest food.

During the summer wanderings milk is the staple article of diet. It is fermented into "koomis," which tastes much like our buttermilk. It is also made into butter and cheese. The best conditions possible are provided by the Arabs for their domestic animals, for the life of the entire tribe depends upon them. As summer advances the plain becomes



BEDOUIN WOMEN MILKING GOATS

very hot and swarms of insects torment both animals and people.

"Still waters."—The shepherds move their flocks and herds to the higher part of the steppes, but must go where water is to be found in wells and springs. It was from one of these wells that Moses helped the seven daughters of Jethro, the priest of Midian, water their flocks when the herdsmen tried to drive them away. He married one of these girls and dwelt forty years in Midian before God called him back to Egypt to deliver the children of Israel (Exod. 1 and 2).

As winter approaches, the Arabs move to lower lands, usually finding their winter quarters in the same place year after year. If one group trespasses on another's right, there is sure to be trouble.

1. Look in the book of Genesis for the name of another young man besides Moses who met his future wife at a well. Tell the story to the class in your own words, trying to picture the scene.
2. Hunt in your Bible for the best description of the life of a child who lived in a tent and read it to your classmates.
3. Why does the shepherd move to the higher parts of the steppes in summer?

THE HOMES OF THE NOMADS

The summer tent of the richer Arab is often a fine one. Its material is durable and valuable and forms part of the wealth of the steppe dweller. The interior is furnished with rugs, cushions, and carpets. Many tents of the poorer nomads are made of black goat's-hair cloth set up on long poles and contain very few furnishings.

When wanderers live in houses.—Some winter dwellings, as those in the lower Euphrates Valley, are made of plaited willows or bundles of reeds which grow along the streams or on the banks of the old canals. The roof is of thatch made of reeds. Dried manure is piled up, usually by the little girls, and

used for fuel. Water and hay must be available. The grass for the hay is often mowed at a distance and taken home on camels.

1. If you were invited to visit in the home of a Bedouin boy or girl for one week, in which season of the year would you choose to make your visit? Why?

State your reason fully.

PEOPLE, THEIR LIFE AND GOVERNMENT

Bedouins in Mesopotamia usually have only one wife, but sometimes they have more, as their religion allows them four. An Arab does not marry more than one wife unless he is able to support his family in comfort. When the grown sons marry they remain with the father, so the family group is usually a large one and a man's servants may often be his relatives. (Read Genesis 46 to learn the size of Jacob's family when he took them all into Egypt to escape famine.) This relationship develops the spirit of brotherhood, therefore hospitality is shown to strangers.

Children who serve.—The Bedouins are fond of their children and have large families. They never practice infanticide, or killing of babies, as do many uncivilized peoples. Life is nevertheless a rather serious and sober affair for children in the desert. They have few games, and do not play as do our Western children. They have no schools, and are only taught the simple occupations of their tribe. While still a mere child the boy becomes a member of the tribal council.

The girl too has her part to perform. In early life she serves



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BEDOUINS MAKING MATS FROM
WHICH DWELLINGS ARE CON-
STRUCTED IN LOWER MESO-
POTAMIA

her father, and when only eight or ten years of age tends the sheep and goats, often going alone on the desert miles from camp. Later she works for her husband, milks the goats and camels, grinds grain in a hand mill, churns butter in a goat skin hung from a tripod, and weaves clothes from hair and fiber. While she is busy at these tasks, as well as those that naturally fall to the lot of the wife and mother, her husband often sits in the sand in front of the tent and smokes.



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BUTTERMAKING IN SOUTHWEST ASIA

A wedding among the Arabs.—“Bedouin girls enjoy more freedom in courtship than do their sisters of the East. The Bedouin father feels a warm affection for his daughter, and rarely accepts a price for her hand. When a young man of the tribe thinks he has found his mate, he pays repeated visits to her father’s tent and is often permitted to see the girl. On the day agreed upon for the wedding, a festive procession threads its way from

the home of the bridegroom to the tent of the bride. The men carry swords and spears and are mounted on spirited horses. The girls in finery and silver ornaments ride on camels richly adorned with colored silk and trappings. The men hold a mock tournament before the tent of the bride, and the girls enter the woman’s apartment to dress her in her new silk and wool robes. Then the procession returns to the bridegroom’s home, where there is elaborate feasting and wild dancing all night around a great bonfire.”¹

¹“Inheritors of Canaan,” Asia, vol. xix, No. iii, page 1230.

Illiteracy.—The Arabs of the plain are the least developed of all the people in this region. Probably not more than one per cent of them can read. Mrs. Simpich, who spent some time in Mesopotamia, says she never heard of an Arab woman who could read or write. The Bedouins would call educating a woman a foolish waste of money.

Pestilence among their flocks, long, cold winters, and great droughts often make the Arabs very poor. If the steppes are too dry for agriculture, population can expand only by invading neighbors' lands. History is full of these instances of invasion by Tartars, Turks, and Arabs.

Government.—The Bedouins are a proud, independent people, and despise a settled life with its agricultural and commercial pursuits. The government among the people of the steppes is largely patriarchal, as it was in the days of Abraham, Isaac, and Jacob. Pastoral peoples prefer personal leadership rather than an organized government, so they do not care for a large number of officials and codes of law. Under these conditions it is hard for the nations of the West to govern the East or to sympathize with its ideas.

1. Imagine yourself an Arab boy and describe the scene as you lounge with your father and his friends in the tent at the close of a hard day. Where would your mother and sisters be during the evening? Why is the Arab boy given much more careful training than his sisters?
2. Explain why a pestilence is more apt to break out among the flocks and herds of the Arab than among those of our Western ranchmen. In which case would the trouble be overcome the more quickly and why? What department of our government aids the ranchmen and farmers in our country?
3. Why do the Bedouins look with contempt on the Arabs of the villages in Mesopotamia?
4. If you do not know the meanings of the following words, hunt them in your dictionary and write sentences containing them: illiteracy, pestilence, trespasses.

LESSON VI

MESOPOTAMIA'S DATES AND OTHER PRODUCTS

You remember that after leaving our *kelek* we took passage on an English steamer for Basra (or Bassora). Let us land there and go to a reception, where we shall meet a real queen; one to whom her subjects are ever loyal. She and her ancestors have ruled in the desert for thousands of years, and though many rulers have risen to power and fallen all about her, her throne has never toppled. We find her court beside the quiet creek or the irrigation ditch, where she stands surrounded by her stately lords and ladies-in-waiting. For, as our Arab guide tells us, "The date palm, the 'queen of trees,' must have her feet in running water and her head in the burning sky." When we ask him why his people call the date the "queen of trees," he tell us of its many excellent and unusual characteristics. It grows in the heart of the sandy desert where nothing else will thrive, and is almost the only plant that alkali will not injure. With very little cultivation it yields large crops. It furnishes the owner of the garden with protection from the sun, with food, and with many things needed for his home. No wonder the early Semitic tribes from whom the Jews are descended considered the date tree sacred.

In olden days, as well as at the present time, the date palm was the chief source of supply of material for food and shelter for millions of people. As we visit the various countries of Southwest Asia we shall find many people who have practically no other means of livelihood. They depend on their crops of dates far more than the farmers of the United States do on their harvests of wheat or corn. We shall see how this palm tree has earned its title "queen of trees."

The largest date garden in the world.—Mesopotamia is believed to have the largest date orchard in the world. This garden contains over five million trees which line both sides of the Shat-el-Arab, the mighty river made by the conjunction of the Euphrates with the Tigris at Kurna. The garden ranges from less than one mile to more than three in width. The river floods fill the numerous canals, so the gardeners are sure of water for irrigation. The silt brought down by the stream from the far-away mountain acts as a fertilizer and makes the land extremely rich.

A good investment.—This area is divided into small orchards varying from a part of an acre to several acres in size. They are sometimes separated by walls of dried mud, with perhaps a palisade of the thorny palm leaves on them.

The date tree grows to be very tall with all its foliage in a great crown at the top. The feathery leaves, which often stand edgewise, allow much light to filter through, so oranges, figs, and apricots are grown beneath the palms. Many owners plant vegetables under the trees in their gardens. These often pay the cost of upkeep, so that the entire fruit crop is profit.

Date culture leads all other kinds of farming in the amount of food produced in a given area. Pound for pound the date contains as much nourishment as bread. Wheat lands are exhausted by a continuous crop in less than twenty-five years, but date gardens that were described by ancient writers in the time of Christ still yield good crops. Many of the trees are cultivated only one year in three, but still bear large quantities of fruit. You can readily see why an Arab will often refuse as high a price as five thousand dollars per acre for his date garden.

Growth of the tree.—The date palm which stretches upward fifty or sixty feet without branches, does not change its shape nor increase much in diameter after it is three or four years old. On the tall, slender trunk there are many rough places, each one of which is a mark left by an old leaf that has

fallen off as the tree grew. These scars make it easier for boys to climb the trees at harvest time.

The tree from one root produces a great number of suckers. If these suckers are not cut off, they send up shoots which form a kind of forest by their spreading. It was in a grove of this kind that Deborah dwelt and judged the children of Israel in the days before they asked God for a king (Judg. 4. 5). It was probably this multiplication of the tree that the psalmist had reference to when he said, "The righteous shall flourish like the palm tree" (Psa. 92. 12).

SEED TIME AND HARVEST

There are two kinds of date trees, the male and the female. Only the female tree bears dates, and unless artificially fertilized it bears but few. The gardener ties a piece of a male flower on each blossom in the six to twenty clusters on every female tree, or else shakes a branch of flowers from the male tree over the clusters to supply them with pollen.

Each of these clusters forms a bunch of dates averaging from ten to fifteen pounds, and sometimes weighing up to forty pounds. The dates ripen gradually, so the harvest does not all come on at once.

A busy time.—When the Arabs are ready to harvest the crop an expert with a heavy saw-toothed knife climbs to the top of the tree. He cuts each cluster and hands it to a boy just beneath him on the trunk. This boy hands it to another and so on until the cluster is safe on the ground. The number of boys needed for this work depends upon the height of the tree, but it sometimes takes six or seven. The boys toss the ordinary date clusters down to sheets that are spread upon the ground. These dates are used at home or sold to nomads, for whom they are packed in skins or baskets. The pickers handle the fruit that is to be shipped more carefully.

In some parts of the desert little ratlike animals live in the

tops of the trees and fatten on the dates. When the boys go up to pick the dates, these rats run out to the ends of the leaves, which are often from ten to fifteen feet long. The boys shake the trees and the animals fall to the ground. The shock does not hurt them, and they scamper off in all directions. The little children who have gathered to join in the run catch many of them. At night the mother kills the animals which have been caught and broils them over the coals for the children, who are very fond of this meat.

Preparation for market.—In some districts the green or imperfect dates are picked off and the cluster is packed, stems and all, in large boxes. In others the fruit is stripped off the stems and sorted before it is packed. There are many kinds of dates, just as there are varieties of apples. Certain kinds are preferred by each nation, and to have a ready sale the right kind must be shipped. The dates that are sent to America are the sweet varieties.

At Basra, the wharves are piled with lumber all ready to be nailed into date boxes which contain from twenty-two to sixty-six pounds. These are sent to England or America, where the fruit is repacked, often in gay cartons with pictures of the desert on them. From Bagdad, the dates are shipped in skins to Turkey and Egypt.

Home uses of the fruit.—When first picked, date honey drips from the bunches of fruit. This is carefully saved, for it is delicious. The fresh fruit is eaten by the Arabs with butter from goat's milk and dark bread if they can get it. Dried dates are the food of both man and beast in the desert. These are often pulverized and cooked as a meal. Bedouins make a date paste which hardens so it will keep. Vinegar is made from the juice of the green date. The seeds are crushed and fed to animals.

A LIFE OF USEFULNESS

The palm tree begins to bear dates when it is from eight to twelve years old. At fifteen it bears a good crop, and at thirty

it is in its prime, though it continues to bear fruit for many years after that.

That nothing is lost.—When the tree no longer bears dates the natives cut off the leaves and make an incision in the top of the trunk just below them so they can gather the sap. This they make into palm wine. They save the leaves for mats and cook the bud as a vegetable. The fibers of the palm make excellent ropes and a stuffing for saddles. The women make thread from the stem of the great date clusters.

The men use the wood of the trunk in building bridges and houses, boats and carts; and in making beds, tables, chairs, and even bird cages! The Arabs make baskets and string from the bark and use it in building fences.

1. In what section of the United States has the culture of dates been carried on successfully?
2. Why was that region selected for the experiment? (Ref., *Commerce and Industry*, by J. R. Smith. *The Story of Foods*, Crissey. *How the World Is Fed*, Carpenter.)

AN OUTLET FOR THE PRODUCTS

The outlet for the date and other crops of southern Babylonia is the town of Basra, founded by the Mohammedans and once an important city. It is surrounded by a wall seven to nine miles in circumference. Within this inclosure are rice fields, date groves, and gardens intersected by canals, as well as the homes and business buildings. The bazaars are stacked with all kinds of goods, for this place is the great emporium of the old Turkish empire for Eastern produce.

The commercial center of lower Babylonia.—Basra is seventy miles from the mouth of the Shat-el-Arab, but English ships of 500 tons can navigate here, and they have captured the trade once carried in Arabian vessels. Wheat from this valley is sent yearly to Marseilles, London, and India. Basra

imports cotton goods direct from Manchester, sending her own buyers there to select the materials.

When the English have completed the irrigation plants they are constructing in Mesopotamia and trains are running on the Bagdad Railway, Basra will doubtless be as great a city as it was in the days when Sinbad the Sailor used to start on his remarkable voyages from this port.

OTHER NATURAL RESOURCES

Mesopotamia has other crops besides dates. For ages the Tigris-Euphrates basin has been a granary for the nations, and the wheat crop is a large one, even if the methods employed by the Arabs are crude and much of the land is not irrigated.

Products.—Barley, said to be the most ancient grain food known, is raised here. Nomad bands sometimes halt, raise a crop of barley, load it on camels and then resume their march. Herodotus, who lived over 400 years before Christ, wrote that this region contained the best grain land he had ever seen.

In the ninth century the cotton of northern Mesopotamia commanded the market of the world.

During our trip on the steppes we learned that the chief sources of wealth of the nomads were their flocks and herds. The Arab farmers also raise camels, mules, donkeys, horses, sheep, and goats. Thousands of camels and mules are produced, some of which are exported. Great caravans of these animals laden with bundles of hides and bales of wool pass down the Tigris and Euphrates Valleys to Mosul and Bagdad.

Fine red and yellow leathers are manufactured in these two cities. Wool and hides are among the chief exports of Mesopotamia.

Hidden wealth.—The best copper mine of southwest Asia is in the upper Tigris basin, and other deposits of that mineral exist in this region. The lakes of bitumen and asphalt will be a great help in the construction of the roads, irrigation plants,

and oil works that engineers are planning to build in Mesopotamia. Rich oil deposits abound and companies have shipped thousands of tons of American pipe into the valley south of Bagdad. Well-drillers from our country are now at work boring for the fuel that will be very valuable in a region where coal costs two or three times as much as it does in the United States. Mesopotamia, with all its undeveloped resources, is surely a land of the future as well as of the past, and we shall soon hear of wonderful developments in this "land between the rivers."

1. Why is India competing with England for the wheat trade of Mesopotamia? Will it be successful in the attempt? Why?
2. Make a list of the resources of Mesopotamia and the use to which you think the material will be put as the country is developed.

LESSON VII

ANCIENT CIVILIZATION IN LOWER MESOPOTAMIA

DID you ever try to imagine how the world looked in the day when there were only a few people and no houses, schools, churches, libraries, factories, stores, or other buildings? Have you ever tried to think how, step by step, man met his needs and how civilization developed?

GROWTH OF CITIES

An ancient writer gives a poetical description of this process in Genesis. He says, "The whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth" (Gen. 11. 1-4). These few sentences recount what perhaps took hundreds, or even thousands, of years to accomplish. There is little doubt, however, that civilization first began to develop in the fertile valley of the Tigris-Euphrates basin in just this manner.

Materials and construction.—These early peoples had to use the material at hand for their homes. There is no building stone in Babylonia, so from the beginnings of history until recently buildings have been made of sun-dried mud with the outside layer of harder kiln-dried bricks. The Bible says "slime had they for mortar," and we know there are large deposits of

asphalt in Mesopotamia which the ancients doubtless used for mortar.

The "city" of which the writer speaks was for protection, and the wall built around it inclosed the grain fields, pastures, and gardens, as well as the homes of the people. The "tower" was for worship, and was built upward, tier above tier, each one smaller than the one beneath it, until the top, which was the shrine, was reached. The rooms in the temples and palaces were long, but often narrow, for the width depended upon the length of the timbers the builders could obtain to support the roof. Palm and poplar trees were used for beams, and are so employed to-day in Mesopotamia. Both of these woods decay easily and do not bear exposure, so most of the ruins are roofless. In later times beams of cedar were used in the palaces. Windows were not known, the buildings being lighted from the roof. No ruins of private houses have been found. It is probable that many people dwelt in tents, as they do now in Bagdad, Mosul, and other cities of Mesopotamia. Abraham and Lot resided in tents (Gen. 13. 12), but Lot had his house as well as tents in Sodom.

The seat of the empire.—Fertile Babylonia, or Chaldea, was twice the home of the richest and most powerful nation of ancient times. The first nation was called the Chaldean and was conquered by the Assyrians, who lived in upper Mesopotamia. These in turn were destroyed by the later Chaldeans or Babylonians. The earlier empire is called Chaldea and the later one Babylonia by many writers. The term "Babylonia" is often used for both empires.

GREAT EMPIRES OF BABYLONIA

About 4,000 years before Christ, Chaldea was made up of powerful rival cities that warred against each other. One of the most powerful of these cities was Ur, in later times the home of Abraham. The Bible says, "They went forth with

them from Ur of the Chaldees, to go into the land of Canaan" (Gen. 11. 31). Records have been found to prove that Chaldea was governed by at least a hundred rulers before the time of Abraham.

A center of learning.—About B. C. 2400 Babylon, one of the powerful cities north of Ur, conquered all of Chaldea and spread rapidly over the rest of the great river basin. In 400 years it had conquered a large part of Elam (which is now Persia) and moved westward to the Mediterranean Sea.

The Babylonians were quick-witted, industrious, and very fond of literature and the arts. For several centuries Babylon led the world in styles for dress, as Paris does to-day. A peculiar writing called the *cuneiform script* was used, and the extensive literature of Babylonia was read by great numbers of people all over western Asia. Inscriptions were sometimes made on stone or bronze. Most of the writing was done on tablets of unbaked clay with a sharp wedge-like instrument called a stylus. There were several hundred signs used in this writing and various combinations of them make about twenty thousand characters now known to scholars.

Scribes wrote legal documents and private letters. In Assyria women as well as men did this work and affixed the seal just as a notary public does in America. These scribes were numerous in ancient times, as they are now in some parts of the East.

Libraries of long ago.—Each of the large cities of Chaldea had its library, sometimes several of them. Most libraries were



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A LETTER WRITER IN THE
NEAR EAST

connected with temples and schools and contained tablets used by the priests, such as hymns, prayers, and business accounts. Excavators have found dictionaries, grammatical exercises, arithmetic texts, and books on agriculture. These libraries were collections of clay tablets covered with cuneiform writing. A tablet which corresponds to about a chapter in one of our books has its library number stamped on it. In Babylonia were found the ruins of one library of over 30,000 tablets, all neatly arranged in order. There were papyrus rolls also in these libraries, but they have been destroyed by being buried underneath the ruins.

The oldest code of laws known.—A Babylonian king compiled a collection of laws which were enacted over 2,200 years before Christ. It was evidently based on still older codes, but is itself the oldest code of laws known. This code is similar in many ways to the Mosaic laws, and covers a wide range of subjects. The author, Hammurabi, declares, "By my genius I have led them; by my wisdom I have directed them, that the strong might not injure the weak, to protect the widow and orphan." These laws provided against bribery of public officials and judges, ignorant medical practice, too high fees by physicians and surgeons, incompetent building contractors, etc. It gave a woman the right to manage her own property and protected her and her children in many ways. A number of laws referred to the adoption of children, which was a common practice, especially among the aged who took them that they themselves might receive benefits.

The many laws dealing with the canal and water right, dikes, crops, leasing of animals, etc., show that agriculture was an important occupation. There is a law which says that if a man neglects to strengthen his dike, and a break is made in it and the water carries away the farm land, the man in whose dike the break was made shall restore the grain which was damaged.

Babylonia was a cultural power as was Egypt, and not a ruthless conqueror like Assyria. We get the week with its division into seven days from the Chaldeans. They called the seventh day the "day of rest for the soul," or "Sabattu." The division of twelve-hour days and twelve-hour nights, and hours into minutes, came from them. They invented the sundial, the



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RUINS OF ANCIENT BABYLON

water clock, the potter's wheel, and an excellent system of weights and measures.

"Is not this great Babylon?"—Babylon was such a wonderful city that the word has become a synonym for magnificence and splendor. It was the capital and commercial center of a great empire for over fifteen hundred years. The ancient city was destroyed by the Assyrians and rebuilt in greater

grandeur by Nebuchadnezzar, who sacked Jerusalem and carried many of the Jews back into Babylonia (2 Kings 25. 1-21). According to Herodotus, Babylon was built in the form of a square, each side of which was fourteen miles long. It was surrounded by a double wall of enormous strength, surmounted by square towers of defense. The homes were three or four stories high. They faced the street and were built a short distance apart, with gardens and plantations between them. Some writers say there was space enough in Babylon to cultivate grain to supply the entire population in case of siege. Nebuchadnezzar's palace was surrounded by a succession of walls built on terraces covered with gardens in which were planted palms and other trees. These walls were wrongly called "hanging gardens" and have for centuries been classed among the "seven wonders of the world."

There was a great Babylonian banking house, over seven hundred of whose contract tablets have been found buried twenty feet below the surface. The country had a letter post and a parcel post system. Many letters in envelopes of clay have been found. Many embroidered carpets, finely wrought garments, and cloths of cotton and silk were manufactured in Babylon. Achan, who was stoned to death for taking spoil contrary to the command of God, said, "When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them" (Josh. 7. 21).

The Babylonians were noted breeders of horses. During the later days of the empire the horses for the stables of the Persian kings were furnished by them.

The earth and the fruits thereof.—The great source of wealth of Babylonia was its fields, although the only implement represented on the monuments is the crude plow. Indigo, opium, sugar cane, cotton, flax, olives, dates, and figs were raised, but grain was the chief crop. This region was a network

of canals whose ancient banks still stretch in ridges across the plain. Around the entire city of Babylon ran a great water-filled moat to keep out enemies and to fill up the canals that ran out over the plain in all directions and irrigated the rich soil. The large canals furnished highways for commerce, and thousands of boats traversed them.

One canal left the river at Hit and ran parallel to it for nearly 300 miles to the Persian Gulf. This waterway was 350 feet wide and the traveler may still see the take-offs and laterals. No one can say how long ago it was built, but we know it was so ancient in the days of Nebuchadnezzar that he spoke with pride of the fact that he had cleaned it out and restored it. Not one hundredth part of these old irrigation works is used to-day, but skilled engineers tell us most of these old canals and ditches can easily be restored.

1. Name some of the things the Chaldeans gave to civilization.
2. Study 2 Kings 25. 1-21 to see the plan carried out by the Babylonians when they conquered Jerusalem. What people did they leave in Palestine and why were they left?
3. Read the fifth chapter of Daniel, so you can give to the class the description of the fall of Babylon in your own words.
4. Tell of the lines of business carried on in ancient Babylon.
5. Why are the old buildings of Mesopotamia not as well preserved as those of Greece and Rome?

LESSON VIII

ANCIENT CIVILIZATION IN UPPER MESOPOTAMIA

CULTURED Babylonia suffered the fate of most early empires, being attacked by ruder and more warlike races which envied its wealth and prosperity. Finally one of them, the Kassites, controlled the empire for over five centuries. During this period the one-time ruler of the nations lost much of its glory.

Assyria, the northern province of Babylonia, finally gained its freedom and soon became a rival of the mother country. In B. C. 728 the Assyrian king conquered Babylon and thus gained control of all of Mesopotamia.

THE RUTHLESS CONQUERORS OF THE ANCIENT WORLD

The Assyrians were highly civilized people, but were a hindrance rather than a help to other nations. For five centuries Assyria was the most powerful nation in the world. One of its ancient kings described it as "a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey" (2 Kings 18. 32). We know it supported a dense population and contained many rich and powerful cities. Its dominion extended to the Mediterranean Sea.

Nineveh, "that great city."—Assyria had as capital at various times Asshur, Nimroud, and Nineveh, but the latter surpassed all the rest in magnificence. Nineveh was, according to Jonah, "an exceeding great city of three days' journey" (Jonah 3. 3). At one time it probably contained a million inhabitants. The same author tells us the city had "much cattle," so we infer that it contained (like Damascus to-day) pastures within its massive walls. There are now four great mounds to be seen on the plain which probably formed the four corners

of Nineveh. One of these mounds, Nimroud, has been excavated and many great statues, tablets, etc., from it have been placed in the British Museum in London.

The plains of Mesopotamia lying between the Tigris and the hills abound in coarse alabaster, or gypsum, which is easily worked and valuable. The Assyrians used it for sculpture, ornaments, and for public buildings. They built walls five to fifteen feet thick of brick, then used slabs of alabaster for panels. On the back of each panel was an inscription giving the name, title, and descent of the king doing the work.

The Assyrians were great builders and were very proud of their palaces and other structures. One king describes his home, "A palace for my royal dwelling place, for the glorious seat of my royalty I founded for ever and splendidly planned it; I surrounded it with a cornice of copper. Sculptures of the creatures of land and sea carved in alabaster I made, and placed them at the doors. Lofty door posts of cedar wood I made, and sheathed them with copper and set them upon the gates. Thrones of costly woods, dishes of ivory containing silver, gold, lead, copper, and iron the spoil of my hand, taken from conquered lands I deposited therein."¹

We have spoken of the libraries of Babylonia, but Nineveh contained the only really great literary library which has been excavated thus far in Babylonia or Assyria. It had a regular librarian and was open to the public, for the king recorded that he had written upon the tablets and placed them in his palace for the instruction of his people. The region about Nineveh is strewn with remains of pottery, bricks, and other remnants of an earlier civilization. Probably the open spaces between the mounds were once the grounds of private homes, gardens, or land for crops. Many cities have at different times been built on the site of ancient Nineveh, destroyed, and again rebuilt. Mesopotamia is dotted with the mounds of ruins which await

¹ Jas Baikie, National Geographic Magazine, vol. xxix, No. 2.

the work of archaeologists, some of whom tell us that at least one hundred cities lie buried in the Tigris-Euphrates basin.

Great warriors.—The Mesopotamian kings were a strange combination of savage force and artistic taste. One of them, Sargon II, carried the ten tribes of Israel, or the Northern Kingdom, into captivity after besieging their capital of Samaria for three years (2 Kings 18. 10, 11). His son, Sennacherib, sent an army to attack Hezekiah of Judah, king of the Southern Kingdom, but a part of the great force was destroyed by pestilence and the Israelites were saved. “And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians. . . . So Sennacherib, king of Assyria, departed, and went and returned, and dwelt in Nineveh” (2 Kings 19. 35, 36).

Although Sennacherib failed to capture Hezekiah, he exacted at various times a heavy tribute from him, “all the silver that was found in the house of the Lord, and in the treasures of the king’s house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah, king of Judah, had overlaid, and gave it to the king of Assyria” (2 Kings 18. 15, 16). This great plunderer conquered and destroyed Babylon. He even turned the waters of a canal across its site!

The Assyrians were very fond of dress and show. They were imitators and copied much of the art and literature of the Chaldeans. Their artisans were noted for working and casting metal, and used silver, copper, iron, lead, and perhaps gold. Pig iron was given as tribute to Egypt. They made no contribution to the human race and deserved Isaiah’s name for them, “the ax of God” (see Isa. 10. 15).

“How art the mighty fallen?”—The prophets of God foretold the utter destruction of Nineveh, whose kings were cruel and whose people were wicked. “And flocks shall lie down in the midst of her, all the beasts of the nations: both the cor-

morant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds: for he shall uncover the cedar work. This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me" (Zeph. 2. 14, 15). The date of the final destruction of Nineveh is uncertain, but it was so complete that Xenophon and his army passed over its ruins about one hundred years later without knowing it. Though the very site of the ancient city was forgotten for about 2,000 years, the Arabs preserved the tradition of its location. Since the beginning of the nineteenth century scientists, chiefly English archæologists, have excavated various parts of its ruins.

1. Read the description of Assyria and the prophecy of its destruction in Ezekiel, chapter 31.
2. Read Lord Byron's poem, "The Destruction of Sennacherib."
3. If you were an archæologist and were going to work in the ruins of Mesopotamia, which city would you rather excavate, Nineveh or Babylon? Give the reasons for your answer.

THE LAND OF THE HITTITES

Older than the civilization of Assyria and Babylonia is that of the Hittites, who dwelt in the valley of the Euphrates, southwest of Nineveh.

A nation feared by the mighty.—The Hittites built many walled towns, the chief of which were Kadesh, "the holy city," on the Orontes River, and Carchemish, the modern Jerablus, on the Euphrates.

These cities were so powerful that Rameses II of Egypt was glad to make peace with them, and marry the king's daughter. They troubled the Assyrians greatly, until King Sargon captured their rich capital, Carchemish, and made it the seat of a governor of the province, in B. C. 717. From this time the Hittites disappeared from history. The ruins of their civilization have been unearthed but recently.

Promoters of civilization.—The Hittites had many books and a system of picture-writing, the remains of which have been found at Aleppo, Carchemish, and in the ruined cities in Asia Minor. Their civilization was carried into Greece and other parts of eastern Europe. The Amazons of Greek mythology were the priestesses of the Hittite goddess Ashtoreth, in whose honor they wore armor. The Greek cities “founded by the Amazons” were really built by the Hittites. More will be heard about these ancient people as we journey through Palestine, Asia Minor, and Greece.

A city in the midst of ruins.—One stands on the site of Sennacherib’s palace and looks across the river to the city of Mosul. As in the case of most Oriental cities, distance lends enchantment, for it is extremely dirty and ill-smelling, especially in its market place.

Travelers often called Mosul “the most inaccessible city in the Turkish empire.” The completion of the Bagdad Railroad will restore to it its trade and former importance. Its situation at the head of navigation on the Tigris River gives it a strong military position. Whoever controls it will possess the great valley of the Tigris-Euphrates to the Persian Gulf. Most of the many rafts that float down the upper Tigris are taken apart here. The skins are sold and the poles carried back on donkeys to upper Mesopotamia. Mosul is now a thoroughfare for caravans between Syria, Bagdad, and Constantinople, and carries on extensive trade with Kurdistan.

The home of muslin.—The looms of Mosul formerly manufactured many cotton cloths, such as napkins and chintz shawls for the turbans which one sees on the head of nearly every Arab he meets.

Famines and plagues have devastated the city repeatedly. Manufacturing has almost ceased, so the merchants import their cottons and other goods largely from England. The region surrounding Mosul has fertile soil. It is capable of raising crops

of cotton, rice, wheat, and barley when it is again irrigated as it was in Jonah's time and at a later period when Ezekiel said of this region: "The waters made him great, the deep set him up on high with her rivers running round about his plants" (Ezek. 31. 4).

1. Will Mosul be as great a city in the future as Bagdad? Give the reason for your answer.
2. What effect will the fact that England has practical control of Mesopotamia have on the future development of the country?

LESSON IX

ANCIENT AND MODERN TRADE ROUTES OF MESOPOTAMIA

TRADE is promoted by the demand for luxuries. Iron in the form of knives, forks, and firearms is the article for which uncivilized tribes are usually most willing to trade. Beads are greatly prized. Tea is desired almost universally among the steppe dwellers of Asia and Europe as well as in many parts of every other continent.

This craving for luxuries is no new thing, for we read (2 Chron. 9. 21) that Solomon's ships "went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold and silver, ivory, and apes, and peacocks"—a list of luxuries surely. The oldest European trade was largely in jade, amber, furs, gold, and precious stones. During the Middle Ages the demand for spices created trade with the East.

History is repeating itself, and the people of the Western world are again turning toward "the East" as they did during Columbus's time. Now, however, men want markets for the products of Western factories in exchange for the raw materials from the East. To provide for this exchange they are opening new avenues of trade and improving old ones.

HIGHWAYS OF THE PAST

Among the most noted of these old trade routes of the world is Mesopotamia, once the center of its strongest nations. In a previous chapter we have floated in imagination down some of its chief waterways, and also learned of that noted highway of olden times, the Syrian Saddle. Just south of the "Saddle" is a line of towns which mark the southern limit of water supply for irrigation in that region.

The home of Rebecca and Rachel.—One of these towns is Haran, where Terah dwelt with his family after they left Ur of the Chaldees (Gen. 11. 31, 32). Terah died there, and Nahor, one of his sons, remained in Haran while another son, Abraham, moved westward “into the land of Canaan” (Gen. 12. 4, 5.) Haran was the old capital of Assyria B. C. 1000 and a center of food supply. An ancient saying has it that “when corn comes from Haran, then there is plenty; when no corn comes from Haran, then there is hunger.”

Barley is raised in Haran, and the wooden plow is used there now just as it was in those far-off days. Some of the homes are bell-shaped huts of mud,¹ but there are also many tents stretched away from the side of the watering place. Girls in blue smocks help the herdsmen water the flocks as they did in the days when Jacob, coming from Canaan, watched his cousin Rachel, a descendant of Nahor, at one of these wells.

1. Haran means “road town.” Why is this an appropriate name?
2. Name two girls, each of whom dwelt in Haran and became the wife of a patriarch. What other woman came with her husband and sojourned there?

BUSY ROUTES FOR TRADE

In olden times caravans laden with pearls, jewels, and spices from India, embroidered garments and imitation lapis lazuli from Babylon, passed westward through Haran. These caravans probably passed others traveling eastward and laden with gems, perfumes, and frankincense from Arabia, or linen and gold work, and inlaid ivory from Egypt. Some carried olive oil, wines, copper, and Tyrian purple from the countries bordering the Mediterranean Sea to be sold to the rich merchants of Babylon or Nineveh.

Several of these routes of trade with their centers of population were located along the west bank of the Euphrates River.

¹See illustration, page 100.

Great nations, such as the Babylonians, Assyrians, Hittites, and in the later times the Greeks, Armenians, and Romans fought for possession of the trade routes. The Crusaders tried to take them from the Arabs, who controlled them in the eleventh and twelfth centuries.

Where great armies marched.—A military route in ancient days, as now, followed the Tigris-Euphrates Valley northward from the Persian Gulf, then passed over one of the northern highways to the Mediterranean Sea. Most of this route is through country unable to furnish food for a large army except in the late summer after the grain is harvested. The floods in the most fertile portion, Babylonia, make it a marsh in the early spring, and hinder the movements of armies. It was this that caused the defeat of the expedition into Mesopotamia during the first part of the World War.

THE BAGDAD RAILWAY

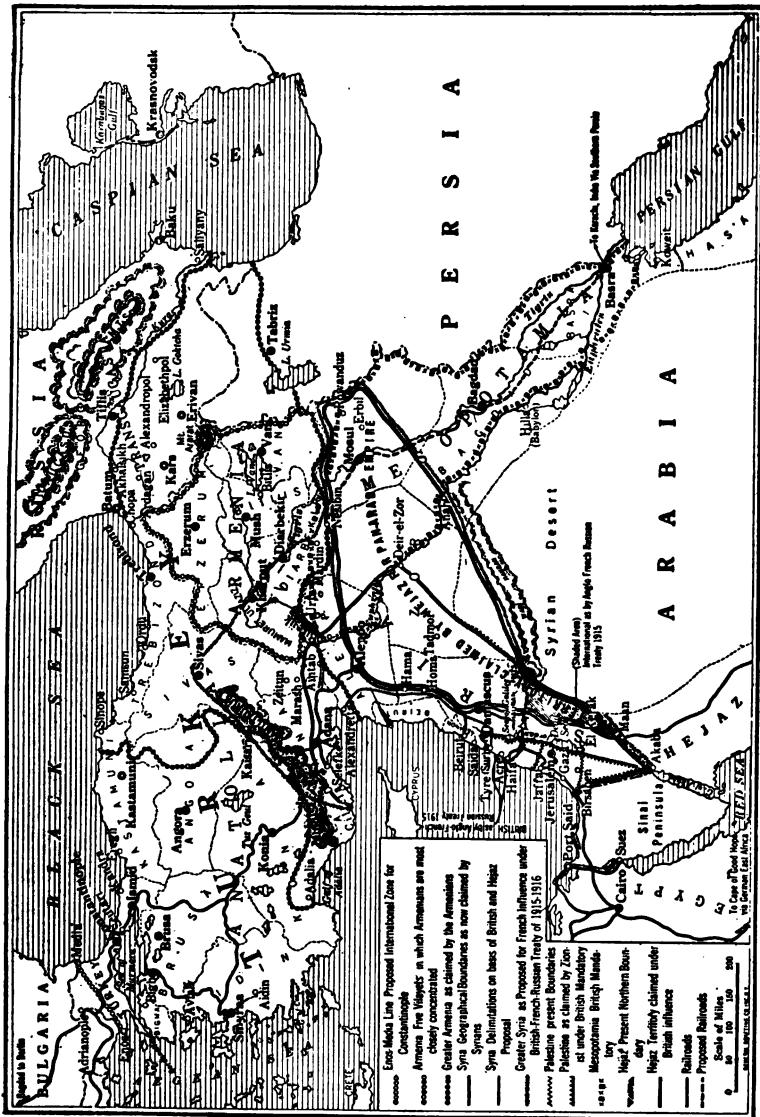
For many years England, Russia, and Germany tried to get control of Mesopotamia, the keystone of the Middle East, and thus secure an opening on the Persian Gulf.

One of the causes of the World War.—The German government succeeded in obtaining concessions from the Turks in 1903 and plans for the construction of the famous Berlin-to-Bagdad Railway were laid. "No step ever taken by any European power has ever caused so much trouble or been such a constant menace to the peace of the world . . . as giving the control of the Bagdad Railway virtually to the Germans. This highway is the key to this East. It was closed by the Turks when they captured Constantinople in A. D. 1453. The Bagdad Railway will reopen it. This highway must be kept open if the world is to progress peaceably and if the nations of the West are to live in amicable rivalry."¹ The main line of the Bagdad Railway is now finished as far as Nisibis. Several small sections,

¹ Morris Jastrow, *The Bagdad Railway*, J. B. Lippincott & Co.

TRADE ROUTES OF MESOPOTAMIA

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Permit of "India," the Magazine of the Orient.

THE NEAR EAST

among them the one from Basra to Bagdad, have been constructed recently, and now that the English have control of it the entire line will soon be completed.

Many short branch lines to important trade centers have been planned. One will be connected with projected railroads into Persia, thence through Baluchistan to India. Mail can then be sent from London to Delhi in six days instead of seventeen days, as at present via the Suez Canal. There probably will be a saving of one half in the cost of the passenger trip to Bombay as compared to the present roundabout steamship service. Plans have been formed to build railroads in Russian Turkestan, Persia, and Mongolia which will doubtless connect with the Bagdad line. By these the trade of Central Asia will be extended and the barriers to the spread of European civilization which have existed for many centuries will be removed.

1. Tell why England, Russia, and Germany all wished to obtain possession of the highway through Mesopotamia.
2. Trace the Bagdad Railway on your map. Measure its length. Name the chief cities on its route.

A CITY OF THE FUTURE AS WELL AS OF THE PAST

The changes made in the map of southwest Asia due to the World War are great. Perhaps no single one is of more importance than that which takes misruled Mesopotamia from the Turk and virtually places the future development of the "land between the rivers" and the Bagdad Railway system in the hands of the English. One of the most important centers of action in the political and commercial awakening of the "Middle East" is Bagdad, from which the much-talked-of railway received its name.

The Arabian Nights city.—Bagdad, the home of "Sinbad the Sailor," lies 220 miles down the Tigris from Mosul, and 500 miles from the mouth of the river. It is the most important city in Mesopotamia. Its history does not go back to Bible

times. It was founded by the Mohammedans about one hundred years after Mohammed's death, or A. D. 762. This city became famous for its learning, and supported a great university and library. Its inhabitants established a system of laws based on their holy book, the Koran, though they borrowed many points from the law of Moses. For four hundred years these people surpassed Europe in methods of agriculture and in the growth of new varieties of fruits and flowers. They also excelled in metal work and in the manufacture of fine textiles. Bagdad was a city five miles wide and was supposed to have contained two million people in the ninth and tenth centuries, when it was the most magnificent as well as the richest city in the world.

The city has lost much of its former splendor and now contains less than one fourth of a million people. Turks, Arabs, Armenians, Persians, Syrians, Africans, Hindus, and Bedouins crowd the bazaars in narrow shopping streets, which are arched with bricks to keep out the heat. Men and veiled women stand in front of the tiny stalls bargaining with the Jew or Arab trader. Many foods are seen in the markets, such as strips of fat from the fat-tailed sheep, goat sausages, manna, gourds, pomegranates, dates, figs,



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A SUBURBAN STREET LINED WITH GARDENS,
BAGDAD

and mutton. The larger bazaars are full of European and Turkish goods, manufactured silk and cotton stuffs, red and yellow leather, and beautiful carpets. Fine rugs are thrown in the filth of the street to be trampled upon to make them look "old" so they will bring a higher price. Many articles of hammered brass are made in Birmingham, England, and sold here by the traders as "genuine antiques."

"New" Bagdad.—The station for the Bagdad Railway will be situated in the western or old part of the city. It is connected with the eastern or newer portion by an old pontoon bridge. This "new" Bagdad contains the government offices, barracks, and a factory where uniforms, blankets, and other supplies for soldiers were made during the War. The foreign consuls and the few representatives of business firms from other parts of the world live here. This "foreign colony" will increase. The completion of the irrigation barrages and the Bagdad Railway now under construction, together with the development of the rich oil fields in the vicinity, is bound to bring much business and many tourists to this wonderful region. The British have improved the sanitary conditions. They have constructed sewerage and whenever possible drained marshes and opened clogged ditches to prevent the spread of malaria. Health departments are doing effective work in Bagdad and other places.

1. Make in class a list of the noted places you will visit if you ever go to Bagdad. Remember as you do this that Hillah, the site of ancient Babylon and Basra, are within easy motoring distance.
2. On your map locate the places in Mesopotamia that we have studied. Make a list of the important facts connected with each place.

LESSON X

PERSIA AND ITS PEOPLE

WE have reached the "farthest east" station on our journey and are to visit Persia, the land which about B. C. 500 extended from the Indus River in India to the banks of the Danube in Europe. Persia to-day is about one thousand miles long by eight hundred miles wide, and is greater in area than California, Arizona, Nevada, Utah, Oregon, and Washington combined. It is a backward country and has only extensive ruins to remind it of its ancient glory.

A SCHOOL OF LONG AGO

Let us first put away our books and visit a boys' school. The sun has just risen and we are standing in a large field a mile or two outside the great city from which the pupils walked to school. We see boys five or six years old armed with slings and stones while all the older ones carry a bow and quiver of arrows. The master, a tall, strong-looking man with piercing eyes and very dark hair, goes in and out among the groups of boys watching their movements carefully. He posts no lesson and uses no books, but pupils know the course of study by heart. It is, "To ride, to shoot with the bow, and to speak the truth."

Some unusual classes.—The young boys have had their class in hurling the sling shot and in running, and now fall away into groups. Some go to gather stones, others to far corners of the field for more practice. Some watch the older ones as they stand in a row each holding a javelin in his right hand. Their eyes turn toward a gate at one end of the field. Soon we see horses with loose bridles and flowing manes coming out at full run. Each boy must mount one of these galloping horses. This is no easy task, and the successful boys ride swiftly about

the field till every one of their classmates is mounted. As he passes at a gallop, each one must hit with his spear a target which is fastened to a tree. At times the boys use bows and arrows instead of spears. No pupil passes into a higher class until he can strike the target with unerring aim.

After the riding is over, the boys gather in rows and stand reverently in front of the master. He talks to them about their prophet Zoroaster, whose doctrines are written in their Zend-Avesta (or Bible). The teacher tells them this book teaches that there are two forces in the world, the good represented by the light and the evil by darkness. He asks his pupils to choose one of these spirits to guide them in all their thoughts, words, and deeds. The boys repeat after him this lesson: "Be good, not base. The good is holy, true; to be honored through truth, through holy deeds. You cannot serve both."

After this the smaller boys go to their homes and the larger ones start off for an antelope hunt. They will ride for miles over the plain and sleep under the starry sky at night. The only food they will get is what they can find in the country.

The results of good training.—Herodotus visited these schools and spoke in praise of the manly training the Persians gave their boys. Perhaps it was this drill that enabled their armies to conquer most of the ancient world and govern it for about two hundred years.

1. Look in your Bible for the story of the boy who performed a great service for his people by the use of the sling. Tell the story to the class in your own words.
2. Read 1 Sam. 20. 17-39 to see how David and Jonathan used arrows as signals. You remember the Indians used them too to send messages.

THE LARGEST ANCIENT ASIATIC EMPIRE

Much of Persia's art and civilization were borrowed from Babylon. The Persians were soldiers and rulers, and gave the

world a better government than had existed anywhere before their time. Under Darius, the Persian empire was divided into twenty provinces. Palestine was one of these divisions. The affairs in each province were conducted by a satrap, or governor, who had a military commander with an army and a royal secretary to assist him. There was a commissioner called the "King's Eye," who went occasionally to each province to inquire into affairs. This officer arrested the satrap if he was not doing his duty.

An empire builder.—King Darius built post roads connecting his four capitals, Babylon, Susa, Ecbatana, and Persepolis, with distant parts of his empire. He constructed good inns at certain stations and ferries or bridges for crossing streams. Relays of horses were provided to be used by the royal couriers. One of the principal roads ran between Sardis in Asia Minor and Susa, or Shushan. Nehemiah probably traveled over part of this road when King Artaxerxes allowed him to go back to Jerusalem to help his people rebuild the city walls (Neh. 2).

Before this event, however, King Cyrus made a decree (Ezra, chapter 1) which allowed those of the Hebrews who wished to do so to return to Palestine under Zerubbabel. They were to rebuild the temple in Jerusalem, and Cyrus returned to them 5,400 vessels of gold and silver which Nebuchadnezzar had taken from it when he conquered Jerusalem (Ezra 1. 7-11).

Two noble Hebrews.—Esther, the beautiful Jewish queen of King Ahasuerus, or Xerxes, as he is often called, probably lived in the wonderful palaces in both Babylon and Shushan (Esth. 1. 1-6). In one of them she gave the celebrated banquet to the king and Haman and saved the Jewish people from destruction (Esth. 7. 1-7 and 8. 1-17).

Daniel, of whom we have heard in another lesson, lived most of his days in Babylon, and was there when it fell into the hands of the Medes. Darius their king made him one of the chief rulers of his kingdom (Dan. 6. 1, 2).

Followers of Zoroaster.—The Persians usually treated the Jews kindly, and often, as we have seen, placed them in positions of power. This may have been due to the similarity of religious thought. King Darius and most of his people followed the teachings of Zoroaster and permitted no idolatry. In all the Oriental world the religion of the Persians stood next to that of the Hebrews in purity.

1. Read the beautiful story of Esther and Mordecai in the book of Esther, and if possible dramatize parts of it.
2. Will some boy or group of boys volunteer to look up in the book of Daniel the most important events of Daniel's life and give them to the class?

MODERN PERSIA

Persia, a part of the Plateau of Iran, is a tableland with a rim of mountains which shuts out the moisture from the interior. There are but few streams or lakes, and these are very shallow, having only two or three feet of water. The lack of navigable waters hinders the development of the country. The north slope of the Elburz Mountains, near the Caspian Sea, is fertile and well watered. When the winter rains are fairly abundant some other parts of the country produce good crops. Famines are frequent in many parts of Persia. One third of its area is desert. The population is only fifteen to the square mile, or a total of 9,500,000.

The farmers and their homes.—About one fourth of the land is under cultivation. The chief crops are grain, cotton, tobacco, opium, delicious fruits and melons. The farmers live in walled towns with unpaved streets and drive their flocks and herds inside at night for protection. The houses are of dried mud, and the stable is a part of the house, there being only one yard for both. The chief farm animals are donkeys, horses, fat-tailed sheep, which produce excellent wool, and goats.

The poorer women work very hard. They milk the goats, prepare the fuel, and, of course, cook the food. They have no conveniences in their homes, so the work is more difficult. Most families use the dirt floor for beds, tables, and chairs. The lamp is a dish of palm oil with a wick of twisted cotton. Their clothing consists of coarse cotton from the New England Mills. The men wear baggy trousers, long, loose blouses, and a cotton turban made of yards of cloth wound over their greasy black hair. In some sections of the country tall felt hats are worn. The women would look strange to us with their heavy veils and baggy garments, their ankles and feet bare.

Village life.—There are many small villages where the entire family of nomads live during the winter. In the summer the women, children, and some of the old men stay to care for the crops while the rest go with the flocks to the high pastures in the hills.

In the towns and cities there is running water from springs supplied by rain and snow on the mountains. Each person is allowed a given amount, which is let into his field by the water keeper. This water is turned on a certain number of hours every few days. The family is given a small amount daily for washing and cooking.

Life in the larger towns.—The people in the larger towns, especially that part of the country near the Caspian Sea, raise abundant crops. Much silk is produced, as the mulberry tree flourishes here. The forests furnish a supply of timber. Quantities of fish are obtained from the Caspian Sea and sent to the markets in Teheran. The flat-roofed, whitewashed houses face on narrow streets, and have high walls around them to keep the women hidden from view. The women's rooms are built around an inner court. As a man enters a Persian home he calls, "Women away," and never sees any members of the family except the men during his stay. The women of the well-to-do families wear full trousers gathered in at the ankles and tied

over fine shoes. The women are not considered beautiful unless they are fat.

Modern Persia has better schools than the one described at the beginning of our lesson, yet the people are poorly educated. Only the boys are taught in the schools, which are held in the mosques or temples. The lessons in reading, writing, and arithmetic are read aloud by the master and repeated after him by the children.

Centers of population.—Teheran and Tabriz are the only cities in Persia that contain over two hundred thousand people. Several large towns are centers for the weaving of beautiful Oriental rugs. In Kerman the weavers are children, to whom a reader drones out the pattern, "Two red, three blue," while all follow the directions. Kashan, in the northern part of this country, is the center for the silk trade. Bushire, on the Persian Gulf, is a small seaport.

Tabriz is the principal commercial center of Persia. It has 5,000 little shops which line miles of narrow streets. The bazaars are the most interesting part of the city.

Teheran, the capital, has many fine buildings, among which are the palace, the public treasury, theaters, and the royal college where Persian and Armenian boys are taught by modern methods. The water supply of the city is small and costly. There is much malaria, especially during the hot summer.

A land with many problems to solve.—The Persian people would be able to overcome their difficulties if they were united, but they are not. The country has suffered greatly from the raids of the neighboring tribes. It is deeply in debt to Russia and Great Britain, both of whom have been anxious to gain control of this country, whose position between their Asiatic possessions has made it a bone of contention between them.

One of Persia's greatest needs is better transportation. The English have built caravan roads and opened up the shallow



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RUGMAKERS IN SOUTHWEST ASIA

rivers for navigation. Two proposed railroads have been looked upon with favor by the British, who probably will build at least one of them, now that Persia has become an independent republic. One of these routes lies along the Persian Gulf, passes through Bushire, and connects Bagdad with India. The other passes through Tabriz, Teheran, and Ispahan on the way from the Black Sea to India. When the people become more educated and the new government is firmly established, Persia will become a prosperous country and develop her resources.

1. With what States in the United States could you compare Persia as to latitude? As to climate and products?
2. Compare its population with that of your own State.
3. Name and locate the chief cities of Persia and tell for what each one is noted.
4. Why are there so few large cities in the country?
5. Which of the two proposed railway routes through Persia would be the more important to the country and why?
6. Why have England and Russia been so anxious to gain control of Persia?

LESSON XI

SYRIA—THE LAND AND ITS PEOPLE

FROM Persia, Asia stretches a great arm westward to the Mediterranean and Red Seas, and northward to the Black and Caspian Seas. The northern part of this immense region, which may be likened to our Western States both in size and scarcity of water supply, is traversed by several short mountain ranges, such as the Taurus, Anti-Taurus, Lebanon, and Anti-Lebanon. The southern part is really a continuation of the African desert and is occupied by the peninsula of Arabia. Between these two regions lies a cultivatable fringe of the desert made habitable for a settled population by the water supply for irrigation which comes from the northern mountains and hills.

This bowl-like piece of tillable land, one hundred miles across, bends from the eastern shore of the Mediterranean Sea to the Persian Gulf. The western end is Palestine, ancient Assyria occupies the center, and Babylonia lies at the far eastern end. "This fertile crescent," a borderland between desert and mountain, was, as has been said before, the earliest home of man. It has been many times the seat of a struggle between the peoples of the north and the nomads of the desert for possession of the fertile soil. We have studied about Mesopotamia or the eastern portion. Let us consider Syria with the exception of Palestine, which we shall visit later.

LOCATION, PHYSICAL FEATURES, CLIMATE, AND PRODUCTS

Syria, if placed in the United States, would occupy a strip of land 300 miles wide, stretching from central Texas to the middle of Kansas. Its area equals that of Montana.

Slopes and rivers.—Syria contains several ranges of moun-

tains with tracts of fertile land at their bases. These lands are drained by small rivers, some of which flow down from the mountains into the Mediterranean Sea. Others having carved gorges in the rocks, flow eastward, watering oases in the desert and lose themselves in great marshes or shallow lakes. No river in Syria is more than 250 miles long, and none are useful for transportation.

Fertile plains.—The country has several plains of great fertility. One of them, Hauran, or ancient Bashan, long has been noted for its grain. It was thickly populated when the children of Israel captured it on their way to Canaan. The account says, "And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan. All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many" (Deut. 3. 4, 5).

Climate.—The surface of the country is very uneven, therefore there are a variety of climates and products. On the more elevated northern and eastern portions the climate is cooler and the higher mountains are snow-covered, while groves of oranges and date palms thrive along the coast. Frosts are seldom severe, even at Aleppo, and the leaves frequently stay on the trees until December. Snow usually remains on the ground only a day or two. The *samiel*, or hot wind from the desert, often sweeps over the country in summer. Earthquakes are rather frequent during that season, but never occur in the winter. There are heavy rains in the spring and autumn, but the summers are dry, long, and very warm except in the elevated regions.

Locusts are a scourge in this part of Asia, destroying the crops as they did in ancient times when God said, "And I will restore to you the years that the locust hath eaten. . . . And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God" (Joel 2. 25, 26).

Products.—There are forests of pine, fir, and oak on the

mountain and hillsides and groves of laurel in the valleys. The dwarf oaks yield the gall-nuts of commerce. The quick-growing poplar supplies poles in many parts of the country. Wheat, rye, barley, dhurra, sesame, lentils, beans, rice, cotton, delicious melons and grapes, hemp, madder, and indigo are produced on the farms. The agricultural implements used are crude and the methods of farming simple. Figs, oranges, date palms, lemons, peaches, pomegranates, mulberries, olives, and almonds grow in orchards surrounded by low mud walls.

Many animals are raised, the small horse, donkey, and camels for transportation, and sheep and goats for food and wool. Ten thousand pounds of sponges from the Mediterranean shores are exported annually. Brass, leather, silk, linen, rugs, and carpets are the chief manufactured goods, but most of them are made in the homes or small shops.

The people and their future.—Syria has a population of about two and three fourths million people, chiefly of mixed races. A majority are of Semitic blood, as are the Arabs and the Jews. Arabic is the chief language used, and one hears the old Syriac or Aramaic tongue but seldom. French is much spoken by people of the higher classes.

Tribal divisions in Syria are made on a basis of religion rather than of origin or race. There are Mohammedans, Druses, Greeks, Protestants, Maronites, Roman Catholics, and Jews,



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A SYRIAN CARAVAN LED BY A
SEVEN-YEAR-OLD BOY

besides Yezidis, who practice a form of idol worship. Most of the Christians belong to some branch of the Eastern Church, which has many bishops, priests, and convents.

As might be expected, many of these people are religious fanatics, and frequent quarrels arise which result in raids and massacres. One of these uprisings in 1860 headed by the Druses made it necessary for the French (who had interests in Syria) to send an army there.

After this massacre ten thousand orphans were left to be cared for, and the appeal for help caused more Roman Catholic and Protestant missionaries to go to that country. These workers have established schools and improved conditions.



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BEDOUIN LIFE IN THE WILDERNESS, EAST OF THE DEAD SEA, PALESTINE

The future.—Syria has a great future as an agricultural nation. Splendid ruins of ancient cities such as Baalbek, which was situated in the center of a fertile plain, show that these plains are able to support as dense a population now as in the days when the Romans collected a heavy tax from the country annually.

Since the tenth century, when the Mohammedans captured Acre, Syria has been under Turkish rule most of the time until the Arabs and English gained possession of it during the World War. General Allenby and Colonel Lawrence carried on one of the most romantic and brilliant campaigns ever staged in that region, where many of the world's great nations have warred for centuries. France has now been given a mandate over Syria by the League of Nations. When the various peoples are united under a good government, factories will spring up to manufacture the native raw materials. More people will find profitable employment, but the individuality will disappear from the artistic linens, silks, carpets, rugs, and brasses which the Syrians now manufacture by hand.

Syria occupies an important position for commerce and will always be a great world highway. Outside nations will therefore want it. In the commercial life of the future it is linked with Mesopotamia, and through it with India. The Bagdad Railway undoubtedly will make it a great thoroughfare for passenger and freight traffic.

1. Why would an uneven surface in a country like Syria lead you to expect a variety of products? State some other regions in the world where the same conditions are found.
2. Hunt up and report to class the common uses to which gall-nuts are put. From what regions are they shipped?
3. Make a list of the products of Syria and tell to what countries they are probably shipped. By what routes?
4. Why will it be a difficult matter to unite the people of Syria under one strong government?
5. Hunt on your map for the names of the mountain ranges of Syria and the rivers that flow from them.

LESSON XII

SYRIA—PEOPLE AND PLACES

BESIDES Palestine, two sections of Syria deserve special study. One is Phoenicia, where the people probably first used letters resembling those of our alphabet. They taught these letters to the Greeks and Romans, who in turn gave them to the other peoples of the world. The other region is Lebanon, the home of the world-renowned cedars.

THE OWNERS OF A GREAT MERCHANT MARINE

The ancient Phœnicians lived in the very fertile plain bordering the Mediterranean Sea. This rich plain made it possible for its people to amass great wealth, but the unbroken mountain chain which skirted its entire length forced them to the water for commerce.

Makers of purple.—One of the chief products of Phœnicia was Tyrian purple, which is obtained from the murex, a shell fish. This purple became the badge of the rich of that country and later was used as the symbol of wealth and power in many parts of the world. We read of “A certain woman named Lydia, a seller of purple” (Acts 16. 14–16). She was a woman of influence in the community and offered Paul a home in her house while he remained in the city of Philippi.

As the demand for this purple increased, the fields of the fish became exhausted. The shell hunters were driven away from home in search of the murex, so the Phœnicians traveled far.

The first people who went to sea in ships.—The cedars of the country furnished excellent material for boats, and B. C. 1600 the Mediterranean Sea was dotted with Phœnician navi-

gators. These men bartered with the natives and went out into the open Atlantic to obtain tin in Britain and amber in the Baltic regions. They often carried the tin across Gaul (or France) to the mouth of the Rhone River, and the amber through Germany to the mouth of the Po, where they loaded the products on the Phoenician ships.

Spices and precious stones from India reached the warehouses in Tyre and Sidon, the two great cities of Phoenicia, by the Red Sea route or by caravan from the Persian Gulf. Other routes of trade were through Armenia, Assyria, Babylonia, and Persia to Central Asia. This commerce was at its height about B. C. 500, and among the articles of exchange mentioned in the Bible (Ezek. 27 and 28) are emeralds, rubies, wheat, honey, oil, balm, wine, wool, spices, lambs, and goats.

Ezekiel (chapters 24 and 27) describes the grandeur of Tyre in noble poetry that teaches us much regarding Phoenician trade and life. "O, thou that dwellest at the entry of the sea, which art the merchant of the peoples unto many isles, . . . thou, O Tyre, hast said, I am perfect in beauty. Thy borders are in the heart of the seas; thy builders have perfected thy beauty. They have made all thy planks of fir trees. . . . They have taken cedars from Lebanon to be masts for thee; they have made thy benches of ivory inlaid in boxwood from the isles of Kittim (Kition in Cyprus). Of fine linen broidered with work from Egypt was thy sail—blue and purple from the isles of Elishah (North Africa) was thy awning. All the ships of the sea were in thee to exchange thy merchandise. . . . Tarshish (Tartessus, southwestern Spain) was thy merchant by reason of the multitudes of all kinds of riches with silver, iron, tin, and lead they traded for thy wares. Javan (Greek Ionia), Tubal and Mesheck (the lands of the Black and Caspian Sea) they were thy traffickers. . . . They of the house of Togarmah (Armenia) traded for thy wares with horses and mules. The men of Dedan were thy traffickers. Many isles were the mart

of thy hands. They brought thee bones of ivory and of ebony."¹

A colonizing people.—The trade with interior towns like Haran (Ezek. 27. 23) was often established by means of inland colonies or trading stations. One of these was at Dan (or Laish) at the source of the River Jordan (Judg. 18. 27, 28). Another was at Nisibis, which was probably a Phoenician commercial center, where the religion and products of the mother country were introduced to the natives. Colonies were also established on the shores of Cyprus, Rhodes, Sardinia, Sicily, Carthage, Utica, and even at Gades (Cadiz) in Spain.

The Phoenicians were not creators, but were carriers of civilization, especially to the Greeks, who taught the rest of the Europeans. The Phoenicians gave the world the alphabet, and a system of weights and measures which are as necessary to trade as the alphabet is to the intellectual life.

The government of the country was a loose confederacy of cities grouped about the two most powerful ones, Tyre and Sidon. The people, who were ambitious to amass riches, fell, as Jeremiah predicted they would (Jer. 47. 4), into the hands of stronger military powers—Assyria, Egypt, and, later, Greece. All that now remains of the great city of Tyre are the rocks on which fishermen dry their nets.

GOD'S FIRST TEMPLES, THE GROVES

The mountains of Lebanon are a range somewhat higher than our Appalachians. They extend northward from the vicinity of ancient Sidon, which is about twenty-five miles distant from the Mediterranean Sea, to near Antioch. The whole range is of whitish limestone, hence the name "Lebanon," or "White Mountain." Near the highest peak, which is over three thousand feet higher than Mount Mitchell, the highest point in the

¹ West, *The Ancient World*, Allyn and Bacon.

United States east of the Rockies, is the celebrated forest of cedars.

The high mountains wring the moisture from the clouds that float over the nearby sea, so this region has more rain than its neighbors. Several rivers rise in the mountains and springs gush forth from the rocks. Here, near the great groves of cedars, were the seats of the famous idol worship of Baal and Astaroth (or Astarte), which many of the Hebrews, notwithstanding the opposition of their prophets, accepted (Deut. 12. 2 and Judg. 6. 25).

A valuable wood.—In ancient times the fine cedar from these forests was in great demand. Many of the pillars for the Babylonian temples and beams for its palaces were rolled into the Euphrates and floated down the river. The Hittites, Egyptians, and the Jews purchased great quantities of these logs. “King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon. . . . And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains” (1 Kings 5. 13-15). He says this was for “an house unto the name of the Lord my God” (1 Kings 5. 5). Besides this he built a house and palace “of the forest of Lebanon.” These logs were taken from King Hiram’s capital, Tyre, to Jaffa in rafts, and thence up to Jerusalem. The ancients used the white resin from the trees for embalming their dead. Only six or seven small groves of these cedars now remain.

A quiet, peaceful region.—Above the village of Bsheerreh is a grove of about four hundred trees inclosed by a stone wall to protect the small trees from goats. A Maronite chapel stands in the center of this grove. The native Christians consider the trees sacred, so pilgrims flock to the annual feast held there.

Some people, as the professors in the American College at Beirut, camp in this beautiful region during the summer. The natives are a thrifty, brave, and hospitable people who live in

little villages of white houses. Their homes usually consist of three rooms—two on one side and one on the other—connected by a roofed court. Their beds are mattresses laid on the floor. They have no sheets, but use heavy native quilts as covers. The furniture and food are extremely simple, but everything is clean.

Most of the residents live on the lower slopes of the mountains, where wonderful verdure is seen. Vineyards, olive groves, and orchards of figs, oranges, and mulberry trees abound.

The natives raise the fat-tailed sheep, which they fatten excessively by forcing mulberry leaves and other foods down their throats. Sometimes the tails get so enormous that the owners build little wheeled trucks to support them so the animal can walk at all. The meat of this sheep, especially the fat tail, is a delicacy and the wool is valuable.



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CEDARS OF LEBANON, SYRIA

are Alexandretta, Tripoli, which was the receiving port for the building materials for the Bagdad Railway, Haifa, and its sister city Acre, and Beirut.

Beirut is perhaps the most healthful and prosperous town on the Syrian coast. It certainly is the most beautiful city in the country, with the Mediterranean Sea at its feet and the Lebanon Mountains behind it. On the terraced mountain sides

THE SEAPORTS OF TO-DAY

The only important seaports of this region now

are vineyards and orchards. The population of Beirut is about 120,000. The city is three miles in circumference, with suburbs outside which nearly equal it in size and population.

The American college.—Beirut is the seat of the Syrian Protestant College, an American school with more than a thousand students, of twelve races and several religious sects. This institution and Robert College in Constantinople have exerted a great influence on the development of the "Near East."

The streets of Beirut are narrow, but clean. Its harbor is poor, so only small boats can anchor there. This port is used by pilgrims of Damascus who are going to Mecca. The crafty Syrian boatmen charge them exorbitant prices to row them out to the large steamers outside the harbor. The crowd is usually great, as there is a rush to secure a good place on the steamer, and some are often left behind to catch the next boat.

Towns of the future.—Haifa and Acre will have great breakwaters stretching across the bay to inclose their harbor, which is the finest one on the Syrian coast. Haifa is destined to become the port for world trade in southern Syria, as Alex- andretta is in the northern part. The Dardanelles are now nationalized, and free passage from Europe to the Persian Gulf reopens the oldest routes of international trade. Railroads will be kept in repair and tourists will at no very distant day travel from Cape Town to Cairo over the "iron way." From Cairo, after a pleasant boat or railway trip, they will land at Haifa or Acre to take the train for Jerusalem, Damascus, Aleppo, or ancient Babylon. When the projected roads are completed they can travel across Persia to India and Burma and northward into China to take passage for America at Shanghai. This route will pass through some of the richest river valleys of the world, as well as its most thickly settled portions, and will carry on a great business from the time the first train starts.

1. With your map before you, tell where you think most of the exports of Beirut came from and to what countries they are going.

2. Name the cities of Europe that probably furnish each article in the import list. Trace the route of shipment to Beirut.
3. Read 1 Kings, chapter 5, to see how Solomon obtained the cedar for his temple from King Hiram.
4. The cedar tree is much celebrated in Scripture. What is compared with it in Psa. 92. 12?
5. Read Ezek. 27. 16-24 to learn about the commerce Phoenicia carried on with other parts of southwest Asia.

LESSON XIII

SYRIA—TRADE CENTERS AND ROUTES

THE location of Syria on the great highway between the two richest and best-developed valleys of the ancient world was a dangerous one. For it became a trade route and battleground



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SECTION OF DAMASCUS. IN THE DISTANT HAZE CAN BE SEEN ANOTHER SECTION OF THE CITY EXTENDING UP THE MOUNTAIN SIDE

for Egypt and Assyria, and none of its people were allowed to develop into a great nation. When a city or a people became rich from the trade that passed through it all its neighbors, large or small, sought to conquer it. The Egyptians, who were the masters of the route for one hundred and fifty years, were

finally dislodged by the Hittites. They in turn were conquered by the Assyrians.

THE QUEEN CITY OF THE DESERT

Damascus, which claims to be the oldest city in the world, is surrounded by famous orchards. It looks so fresh and green as one approaches it from the desert that the Arabs call it "One of the four gardens of Eden." Mohammed would not enter Damascus because he said man could have but one paradise and that his own was in the next world.

"Rivers of Damascus."—The city is situated on a plain which stretches away from the bare hills on the east side of the Anti-Lebanon Mountains. The streams that water the city rise on the western slope of these mountains, pass through the deep gorges they have cut in the soft limestone, and carry water to the city. The chief streams are the Pharpar and Abana, of which Naaman the Syrian spoke when Elisha sent word to him, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, . . . 'Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?'" (2 Kings 5. 10-12.)

These two rivers furnish the entire water supply for the city, which is six miles in circumference and has 260,000 inhabitants. The streams water a plain of irrigated groves and gardens 15 miles in circumference. At the northern walls of the city a branch of the river emerges, and one sees large gardens on its banks shaded by tall poplar and walnut trees. The Abana furnishes the power for the electric street cars of the city.

The Arabs are justly proud of the gardens, vineyards, and orchards here on the edge of the desert. There are orchards of pomegranates, figs, and apricots, with vegetables and flowers growing under the trees and surrounded by hedges of briar rose with grape vines running over them.

Walls of clay and walls of marble.—Damascus, which looks so grand at a distance, as it did in the days when Elisha visited it (2 Kings 8. 7-15), is really crumbling. The streets are dirty and narrow. They are lined with plain houses which have grated holes with red shutters for windows, and upper stories that usually project so far over the street that one may almost shake hands with his neighbor across the way. Many of the rich live in beautiful old marble houses handsomely furnished with rare rugs, carpets, and cushions. The air is heavy with sweet perfumes from the gardens with their fountains in the marble courtyards.

A great center for trade.—Damascus was the ancient center where the trade of Syria, Persia, and the surrounding countries focused. All the desert traffic east of the mountains passed through it. Its kings were wealthy rulers who pushed their caravans and settlements far and, after the decline of Babylon, controlled the commerce of western Asia.

On account of its location Damascus, though it has lost much of its ancient wealth, is still a great trade center. It has copper and iron foundries, glass works, soaperies and saddlerys, but perhaps its most interesting places are the bazaars. These consist of long streets covered with high woodwork and lined with shops, stalls, and cafés. Great throngs of people jostle one another, some ragged and dirty and others richly dressed in gay gowns and gorgeous turbans. Everyone rides on donkeys or camels. The white donkeys are considered the most desirable animals, and the rich merchants pay very high prices for them.



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A GRAIN BAZAAR IN SOUTH-
WEST ASIA

The market stalls are so arranged that persons selling similar wares are in the same section of the bazaar. The fruit stalls are attractive, with their round baskets filled with great clusters of grapes, pomegranates hung from the ceiling by ropes and pulled down as you buy them, and strings of dried figs and dates. There are many candy shops, for the people are fond of sweets.

The Great Khan.—In the midst of the bazaars stands the Great Khan, with its immense cupola supported on pillars built of alternate layers of black and white marble. The principal mosque, which was once a Christian cathedral, is also an imposing building. In various parts of the city are a citadel, a palace where the ruler or pasha resides, and many schools.

1. Make a list of the chief products of Damascus.
2. Someone volunteer to make a trip through the bazaars of Damascus for the class. If possible, read about the bazaars of some other city, as Constantinople, and compare them.
3. Read 2 Kings 5. 1-19 for the story of the helpful Jewish maiden who was the means of curing Naaman of Damascus of his leprosy, and tell the story to the class.
4. Boys: Read Acts 9. 3-19 and describe your mental picture of Paul's journey to Damascus to your classmates. Describe the view the men who journeyed with him beheld as they approached the city.

OLD ROUTES AND NEW

Three great roads lead from Damascus. One goes eastward to Bagdad, Arabia, and Persia; another southwest by Galilee to the eastern shore of the Mediterranean and the Nile; and the third, or "Pilgrim Route," runs southward to Mecca.

A railroad built for pilgrims, not for dividends.—Many Mohammedans use the Damascus-to-Mecca Railroad, which was built by money given by the "faithful" all over the world. This road is supported by a special stamp tax and annual con-

tributions. Trains start at the Gate of Allah in Damascus. The road runs parallel to the French Hauran Railroad. It crosses the Jordan Valley south of Deraa, where it leaves the rich corn lands to enter the upland country and follow the old caravan route to Mecca.

A cog railway winds over the mountains ninety miles from Damascus to Beirut. The Damascus, Palestine, and Medina Railroad connects Constantinople with Damascus and the Holy Land. Thus we see that this "Queen City of the Desert" is assured of its position on the great highway of the nations.

SOME TOWNS OF NORTHERN SYRIA

If we take the train northward from Damascus, we pass through Baalbec, which, as its name tells, grew up around the shrine of the god Baal, whose prophets Elijah destroyed (1 Kings 18). This city contains ruins with the largest building stones ever known to man. The great blocks are joined so perfectly that a knife blade cannot be slipped between them. Some of the stones sixty-three and sixty-five feet long are in place twenty feet above the ground.

Some garden spots.—Still traveling northward, we stop at Homs, which is a market for the Bedouins. Here the Arab is seen at his best where he has not taken on the vices of civilization. Great waterwheels that make a squeaking noise as they turn supply the town with water and irrigate the adjacent gardens. One wheel sixty feet high carries the water from the Orontes River to a conduit, which conveys it to the fields. A favorite pastime of the boys of the neighborhood consists in riding round and round on this wheel, finally dropping back into the river when they are tired.

The next important station of the northbound train is Hama, or Hamath, which must have been a noted city, for Amos called it "Hamath, the great" (Amos 6. 2) seven centuries before Christ. The people here make a coarse cotton cloth stamped

with figures by block printing. This cloth is sold for mattress covers such as are to be seen in the clean little homes in the Lebanon. They have fine market gardens and prices are low. Tomatoes sell at a few cents for a dozen pounds and eggplants for a trifle in six-pound lots. The peasants cut up watermelons to feed to their sheep! There are some rich land owners in Hama, who live in fine houses with large open courts and fountains.



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BEE-HIVE HOMES NEAR ALEPOO,
SYRIA

for the Bagdad Railroad. This old city is surrounded by gardens. It has a castle, a Mohammedan college, many churches, several large inns, and bazaars. There are soap factories, dye works, and rope works in vast caverns outside of the city. Many rich merchants have their homes here.

The Bagdad Railroad has a fine new station at Aleppo, through which you may some day pass as salesman for American products. Girls may go as stenographers or teachers to these northern towns, which are bound to become important centers

As we near Aleppo, we see dome-shaped houses of sun-dried brick plastered with mud. The people have no trees for rafters, and as storms are severe the buildings must be small and secure. Each home consists of several huts standing close together and surrounded by a wall of mud. One or more of these "hives" are for the people, one for the animals, and one for the granary, the number depending upon the wealth of the owner.

A city that is regaining its former glory.—The most important town on this route is Aleppo, which is a junction point

of business and learning as they were in the days when Paul preached at Antioch (Acts 13), where the followers of Christ were first called Christians.

1. On an outline map of southwest Asia trace the railroads mentioned in the lesson. Locate the chief towns on each road.
2. What old trade centers will become important railroad junctions? Why?
3. Make a list of the products mentioned in this chapter and compare it with other lists you have made.
4. If you were offered a business position in Syria, in what city would you prefer to live? State the reasons for your choice.

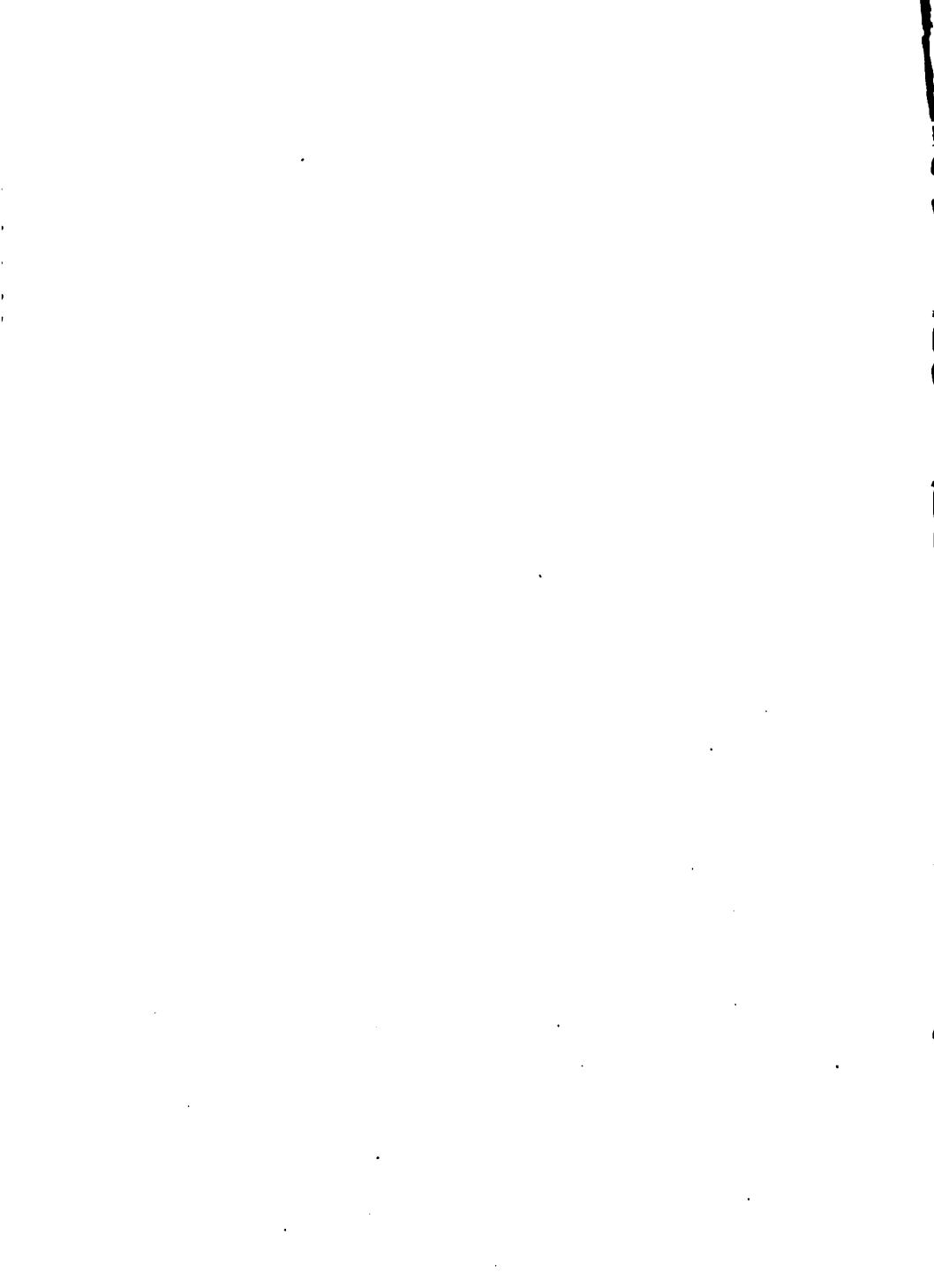
LESSON XIV

A "PECULIAR PEOPLE"

DEAN STANLEY says that Palestine, the geographical cradle of the children of Israel, has exercised a greater influence on civilization than has any other region of equal size on the earth. There the Jews developed their national spirit and, after many centuries of discipline, gave the world the concept of one God, monotheism. This God, Yahweh (Jehovah), was king of all the earth and righteous ruler of all the nations. The "mountains of Judah," shut in from the busy world of trade and conquest that poured its caravans and armies through the more open region of Samaria and Galilee, was the seat of this development. The most important events of Hebrew history took place here.

A BLESSED NATION

The Hebrews, or descendants of Eber (Gen. 11. 14), were originally men of the desert. Their history, as narrated in their sacred books, began with the departure of Abraham from "Ur of the Chaldees" (Gen. 11. 31). In Lesson IX we read of his sojourn in Haran, the "road town" from which God called him saying, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great. And thou shalt be a blessing: . . . in thee shall all families of the earth be blessed." So Abram departed, as the Lord had spoken unto him. . . . Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came" (Gen. 12. 1-5).



Abraham and his descendants, Isaac and Jacob, probably lived and ruled in much the same way that the Arab sheiks of that region do to-day. The manner of life was not much changed when the Hebrews under Jacob in the time of famine went down to Egypt to his son Joseph, who was ruler under Pharaoh, the king. The Hebrews settled in the fertile pasture lands of Goshen, near the Red Sea, where Arab tribes have always encamped. "And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them" (Exod. 1. 7). "Now there arose up a new king over Egypt, which knew not Joseph" (Exod. 1. 8) and the Hebrews were reduced to slavery. Three centuries later the children of Israel escaped to the neighboring desert under the heroic leadership of Moses.

The struggle for the promised land.—Moses led his countrymen to Palestine, where the Hebrews found the Canaanites, a people who spoke a language similar to their own. They too had come from the desert, but had led a settled life so long that their towns were protected by massive walls. The Hebrews under Joshua and their later leaders were unable to destroy the Canaanites and their walled towns, so they settled on the land about these places and slowly mingled with the Canaanites until the two peoples became one. By this process the Hebrews gained the civilization which the Canaanites had acquired through centuries of trade from Egypt and Babylonia.

For about 200 years much bloody warfare was carried on in this region with the "Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite" (Josh. 9. 1). Through this period the Hebrews were governed by popular heroes called



PORTRAIT OF BEDOUIN SHEIK SHOWING ANCIENT HEADDRESS

judges, among whom were Gideon, Jephthah, and Samson. The last of the Hebrew judges was Samuel, who was told by God to anoint Saul as first king of Israel (1 Sam. 10. 1).

A psalm singer and a temple builder.—Saul's successor, David, saw the need of a strong castle as the permanent home for a king, so he seized the old Canaanite fortress of Jerusalem (2 Sam. 5. 6, 7). David extended his power far and wide and made the Hebrews a strong nation. Their most powerful neighbors, the Hittites, had driven the Egyptians from Syria and had themselves been shattered by the Assyrians, whose power was checked for a time so that the Hebrews were left to themselves. David was a poet as well as an empire builder, and wrote many of the most beautiful of the psalms. His fame was so great that some of the hymns of the Jews written at a later date were ascribed to David.

King Solomon, who delighted in Oriental luxury and showy display, was a liberal patron of art and learning. He erected at Jerusalem the splendid temple planned by his father David (1 Kings 6). This temple was dedicated with most impressive ceremonies (1 Kings 8), and became the center of the Jewish worship and of the national life. Solomon maintained a magnificent court and taxed the people so heavily that when Rehoboam, his son, took the throne, his subjects entreated him to lighten their burdens.

A divided kingdom.—Upon Rehoboam's refusal to give his people relief, ten of the twelve tribes of Israel revolted and set up the northern state, called the Kingdom of Israel. The tribes of Judah and Benjamin remained loyal to Rehoboam and comprised the small kingdom of Judah with its capital at Jerusalem. The people who, united, might have offered resistance to the powerful monarchs of Egypt, Syria, and Mesopotamia, now became an easy prey to their ambitious and covetous spoilers. The Northern Kingdom lasted two hundred and fifty years, by which time the ten tribes of Israel were scattered and their country occupied by foreigners.

The tiny kingdom of Judah, which was in a more secluded position, maintained its independence for about four centuries. Its people were carried into captivity by King Nebuchadnezzar. Some of them were allowed to return to Judæa while Cyrus ruled in Babylon. Jerusalem again became the center of the old Hebrew worship and continued to be the sacred center of the faith until after Christ's time.

The internal affairs of Judæa were managed by the priests, but it was ruled as a subject province by Persia, Greece, or Rome. Judæa rebelled against Rome several times, until the emperor's son, Titus, besieged Jerusalem (A. D. 70), sacked it, and, imitating Nebuchadnezzar, carried away the sacred utensils of the temple. Many of the people were slain and the remnant were driven into exile in different lands.

The Hebrews' gift to the world.—The Hebrews added nothing to the material civilization of the world. They built no great roads, like the Romans, invented no mechanical processes, like the Phœnicians, nor contributed to art, as did the Greeks. Their contribution was *a religion*. Their literature was with them a means of establishing religious truth or awakening devotional feeling. They gave the world the Old and the New Testaments, called collectively the Bible (the Book); the Apocrypha; and the Talmud, a collection of Hebrew customs and traditions held sacred by many of the Jews of to-day. Several histories and books on philosophy written by Hebrew authors are preserved to us. The mission of the Hebrews was a high one. They were to work out the idea of one God. By their religion, which was much finer and truer than any other of the ancient world, they were to teach men that what God requires of them is just dealings and righteous practices. Out of this religion was finally to grow Christianity.

1. Read David's lament over Saul and Jonathan (2 Sam. 1. 17-27).

2. Hunt in the Bible for instances to prove David's statement concerning Jonathan in 2 Sam. 1. 26.
3. Volunteer groups of boys read story of Gideon in book of Judges and give it to the class.
4. Another group look up the story of Samson in the same book and report the most interesting parts of it.
5. Girls read the eleventh chapter of Judges and give the class the story of Jephtha and his daughter.

A SCATTERED NATION

The Jews as a race have had no home since the conquest of Judæa by Titus. They have been bitterly persecuted by Mohammedans and Christians. Persecution has led them to seek homes in all parts of the earth. They are shrewd traders and keen business men, so they are able to make a living almost anywhere.

Plan for rebuilding Zion.—Many of the Jews have become very rich and are sending thousands of dollars annually back to Palestine. This money is being spent to support the Zionists, or Jewish colonists, who have gone to their Holy Land to make it capable of supporting a large population.

These Zionists have their own legislative body. They have established successful experimental farms and agricultural schools. Even before the war they were exporting quantities of fruit to Europe. The Jews on the whole are not an agricultural people, so the Zionists are planning to develop other industries in the country as rapidly as possible. In order to do this, short railroads must be built connecting the seaports and larger towns with points on the Palestine Military Railroad and the Damascus Palestine line, which forms a junction with the Bagdad Railroad at Aleppo.

Power for transportation, illumination, and manufacturing must be developed. Fertilizers will be needed if abundant crops for an increasing population are to be grown. Some farsighted

people are planning to use the crude oil from the Caucasus, Mesopotamia, or Persia for fuel and generation of power. By distillation they can secure by-products from this oil that will be of great service in developing the industries of the country. Among these by-products are ammonia for fertilizers and refrigeration; benzol for dyes, drugs, and chemicals; and tar for road building. If dyes and power are provided, the textile industry will rapidly develop in this region of available native wool and cheap cotton.

The work of the British in Palestine.—The British have done much for the country in the way of supplying water. Trained geologists and engineers picked out water-bearing rocks and drilled wells to supply water to the armies during the war. Some of the pipe lines that were constructed at that time were utilized later to carry water to villages. The British built a plant at Kantara by which the water of the Nile is filtered and set on its journey through a twelve-inch pipe across the desert of Gaza to Palestine.

The soldiers, after the capture of Jerusalem, completed the tank beyond Bethlehem which was begun by Pontius Pilate. This tank has a capacity of 5,000,000 gallons and is fed by springs. By the cleaning out of the old reservoirs and cisterns that were so filthy that they were a menace to health of the people, the available supply of water was increased. In five months the British had succeeded in providing daily 320,000 gallons for Jerusalem. This gave the city a per capita supply of nearly four gallons of water.

The British cleaned and lighted the streets, established a stable government, and planned in every way to improve conditions. Their general plan of improvement included a more practical style of building and an expansion of the town beyond the walls of the Holy City. They plan, however, to leave old Jerusalem, the spiritual center of the world for millions of people, as nearly untouched as possible.

1. Why should cotton for textile manufacturing be cheap in Palestine?
2. How will ammonia for refrigeration purposes help in the development of Palestine?
3. Tell of the work of the British in and around Jerusalem during and since the World War.
4. Appoint a committee to find out the number of gallons of water per capita used in your own town or the nearest large one if you live in the country. Compare the amount with that available to each person in Jerusalem. What does it tell you about sanitation and their manner of living?

LESSON XV

THE HOLY LAND OF THE "PECULIAR PEOPLE"

THE most enlightening and interesting commentary upon his Word which God has placed in our hands is the geography of the land where his chosen people dwelt. This land determined to a great extent their character, and the study of it reveals to us many of the influences which molded their life, their history, and their faith.

PALESTINE, THE LAND OF "THE BOOK"

Palestine derives its name from a tribe (the Philistines) who dwelt in one small part of it. The name "Canaan" was applied in early times to the part west of the Jordan, which was the portion we are told God promised to Abraham (Num. 34. 6-12). Later, under the rule of the Greeks and Romans, all the country of Israel on both sides of the Jordan was called Canaan. The Jews called it the "Land of Promise." The name "Holy Land" is now almost universally applied to it.

A diminutive land.—Palestine of to-day contains an area equal to that of New Jersey. It is one hundred and ten miles long and averages forty miles in width. It extends eastward from the Jordan to the plain of the Mediterranean Sea.

The Hebrews controlled little more than the hill country of the western part, so most of the events in the history of the children of Israel recorded in the Old Testament took place in a territory not much larger than Yellowstone Park. Perhaps no other country in the world has had so much crowded into it. The traveler feels its smallness. He can stand on Mount Ebal and see (with the exception of the journeys of Paul and the desert wanderings of the people and the prophets) the country

in which nearly all the scenes of Bible history were staged. Anywhere in Palestine one can climb a hill and see "beyond Jordan" over into the country where Moses stood on top of Pisgah when "The Lord showed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea" (Deut. 34. 1, 2). This sea was the Mediterranean or "hinter sea." Moses died in the land of Moab, "according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulcher unto this day" (Deut. 34. 5, 6).

A COUNTRY OF HILLS AND VALLEYS

Palestine is a land of low mountain ranges, small, level plains, and deep valleys.

Noted plains and mountains.—It may be divided into four parts including the country east of the Jordan River: (1) the Maritime plain—Esraelon, Sharon, and Philistia; (2) the central Range—Galilee, Samaria, and Judæa; (3) the Jordan Valley—Lake Galilee, the Jordan River, and the Dead Sea; (4) the Eastern Range—Hauran, Gilead, and Moab. The coast is low and straight with no good harbors, but at its three seaports, Jaffa, Haifa, and Acre, small boats called lighters carry passengers and freight to and from the large steamers.

The Maritime plain merges into the very fertile lands of Philistia and Sharon, which rise gradually into a low mountain range, whose highest point, Mount Ebal, is only half as high as Mount Washington. Here the curses of the Law were read, while the blessings were read from the lower Mount Gerizim near by, the tribes of Israel in the valley between shouting the loud "Amen." Here "Moses charged the people the same day, saying, These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan. . . . And these shall stand upon mount Ebal to curse. . . . And the Levites shall

speak and say unto all the men of Israel with a loud voice, . . . Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen" (Deut. 27. 11-26).

The scene of Elijah's contest.—At the northern end of the range is a mountain ridge called Mount Carmel, "the garden" or "vineyard of God," noted in Bible times for its harvests. It was an abode of hermits and an asylum for fugitives. Amos says, "Though they hide themselves in the top of Carmel, I will search and take them out thence" (Amos 9. 3). It was a sanctuary from earliest times, and it was here that Elijah had his celebrated contest with the prophets of Baal (1 Kings 18). Just north of this ridge is the fertile plain of Esdraelon, which, with the valley of Jezreel, divides Palestine and makes a broad pathway from the coast to the Jordan Valley.

The Roman generals Pompey, Mark Antony, and Titus, the latter the conqueror of Jerusalem, pitched their camps on this "war-path of the empires." The last great campaign of the Crusades, in which the Christian strongholds were captured by the Saracens under Saladin, was fought here, where, six centuries later, Napoleon Bonaparte won a costly victory over the Turks. The last great battle fought on the plain of Esdraelon (Megiddo, or Armageddon) was during the World War, when General Allenby broke the power of the Turk in the land where Christ dwelt when on earth. (Read *A Pilgrim in Palestine*, John Finley, Chapters II and XI.)

Sacred waters.—This region on account of its dry climate has but few bodies of water within its borders. These few, however, are the most sacred waters on earth to millions of people. The Jordan and "blue Galilee" have been celebrated in song and story for centuries. All of us have studied about events that occurred on the banks of the Jabbok, Cherith, Kedron, and Kishon.

Viscount Brice says: "Religion, history, and nature conspire to make the Jordan the most famous river of the earth. Across

it the hosts of Israel were led into the promised land; in its waters, the Christian rite of baptism had its birth; up and down its valley many civilizations in the morning of history rose and fell. Perhaps the strangest thing about this famous river is that none of the ancients ever guessed that its mouth



SOURCE OF THE JORDAN

was below the level of the sea. It was not until 1874 that accurate measurements were made and the mouth of the river was found to be 1,292 feet below the Mediterranean, less than 60 miles away."

Sources of the Jordan.—The River Jordan, "that which goes down," has three sources. The most northerly one is on

Mount Hermon. The largest stream flows from a great spring at a mound, "hill of the Judge," which was probably the site of the ancient city of Dan (Judge). This was the northern boundary of the land of the children of Israel, who described the length of their country with the phrase "from Dan to Beer-sheba." The source of the river recognized by the Jews, however, is at Banais, in a cavern surrounded by groves which were sanctuaries for nature worship. The earliest inhabitants worshiped there and the Greeks planted groves for Pan, from which the town Panais (or Banais, as the people there call it, since they cannot sound the letter "p") was named.

The Jews seldom speak of the stream as a river, but simply call it "Jordan." The Jordan presents many picturesque views with its background of mountains, fringes of woods, and many rapids and waterfalls. It is not navigable. The stream deserves its name, as it "goes down" three thousand feet in its entire length of two hundred and fifty miles.

Some historic brooks.—There is little water in the streams of Palestine except during the rainy season. The entire land is drained by the Jordan and a few small tributaries. Among the more noted brooks flowing into the Jordan from the east are the Jarmuk, which waters the land of Og (Num. 21. 33); the Farah, or "waters of Enon," where John the Baptist was baptizing, "because there was much water there" (John 3. 23); the Jabbok, the brook by which Jacob wrestled with the angel (Gen. 32. 22-24).

Some of the streams flowing westward from the highlands to the Jordan are the brook Cherith, now Wady Kelt, near Jericho, where Elijah hid from the wrath of King Ahab (1 Kings 17. 3). Another is the Kedron, on whose banks Christ often went to rest (John 18. 1). A third is the Kishon, which in flood time was treacherous. It was this brook of which Deborah and Barak sang in their famous song, "The stars in their courses fought against Sisera. The river of

Kishon swept them away, that ancient river, the river Kishon" (Judg. 5. 20, 21).

The Dead Sea.—The three lakes of Palestine are Huleh, the sea of Galilee, and the Dead Sea. Huleh is the "waters of Merom" of the Old Testament, the place where Joshua led the children of Israel to victory when they were conquering Canaan (Josh. 11. 5-9). It is a triangular sheet of water three miles across. South of it lies Lake Galilee, or ancient Chinnereth, a sheet of blue water fourteen miles long.

The Dead Sea, that strange body of water which is the mouth of the Jordan, lies in the southern part of a great rift in the mountains far below the level of the Mediterranean Sea. This body of water, nearly fifty miles in length, would be of great use to man if it were fresh, but it has no outlet and is eight times as salt as the ocean. No fish can live in it except at the mouth of the rivers and no animals can drink its waters. The swimmer will not sink in the Dead Sea, but will be covered with a thin, oily coating of salt; and if he happens to get water in his eyes, they will smart badly. The rocks, old tree trunks, and all objects on the shore are white from the salty spray, so the scene is a desolate one.

1. On an outline map of the Holy Land locate the highlands, waterways, and all other places mentioned in this chapter.
2. If possible, have volunteers make a clay map of Palestine and keep it until the study of the country is finished. Place pegs or pins in it each day to locate the places studied.
3. Give the size and latitude and longitude of Palestine and its distance and direction from your home.
4. Name and locate its chief ports. Why have they no good harbors?
5. With what body of water in the United States can you compare the Dead Sea? Why?
6. Read Mrs. Alexander's poem, "The Burial of Moses."

LESSON XVI

PALESTINE—GALILEE AND SAMARIA

THAT part of the Holy Land which lies west of the Jordan was for centuries divided into three provinces, namely, Galilee, Samaria, and Judæa. We shall start in Galilee and go southward through Samaria, leaving Judæa for our next lesson.

THE GREAT NORTHERN HIGHWAY

Galilee was the center for Greco-Roman civilization in New Testament times and was for that reason despised by the southern Jews. They called it "Galilee of the Gentiles," from "Galiel," which means "ring" or province, and the name was later changed to Galilee. Galilee was no shut-in mountain country like Judæa. It was the crossroads of the nations as they passed from the fertile valleys of the Nile to Mesopotamia, or from Greece and Rome eastward into Assyria or Babylonia. Far and wide it was famed for its wealthy cities and European culture.

A region of hills and valleys.—Upper Galilee is the most picturesque and healthful part of Palestine. It is a region of highlands, but is more fertile than Judæa. The highlands have growths of underbrush with occasional forests of small trees. The middle slopes furnish good pastures, while the valleys are covered with vineyards, fields of wheat, and orchards of olives. This region has a fine climate, and in ancient times no part of it lay idle.

Lower Galilee is an area of gentle hills and fertile valleys, where agriculture is the chief industry. This was a busy, populous agricultural region in the time of Christ. In those days great caravans passed through it, so every village on or near the route became a stopping place. Galilee to-day is full of

small villages, averaging about three hundred in population. Safed, the largest town, contains 23,000 people. All others are under 15,000. The population of all Galilee is 250,000.

The sea of "God's delight."—The Hebrew rabbis taught that "Jehovah hath created many lakes, but the sea of Genesaret [Galilee] is his delight." The traveler can appreciate this sentiment as he gazes on the beautiful deep blue water with its pebbly shores and the reflection of cliffs eight miles away. He can see Tiberias, the only town of importance on the water's edge, and Safed, high up on the mountainside backed by the view of the distant snow-clad top of Mount Hermon.

One can readily imagine this lake as it looked in the days when Jesus came here to make his home and find his disciples. There were at that time nine prosperous towns surrounded by beautiful gardens and well-tilled farms. The timber on the heavily wooded slopes furnished lumber for the boats and bark for the tan yards. Many fleets of fishing vessels sailed on the blue waters. In those days the industries carried on in the region included agriculture, fruit-growing, dyeing, tanning, and trading with the caravans which passed along the shore of the lake. The chief lines of occupation, however, were boat-building, fishing, and fish-curing. Pickled fish from Galilee were found in the markets of the Roman empire, and were considered a great luxury.

Fishermen and fishers of men.—The Arab inhabitants do not like the water, so not many of them are fishermen. Few craft are seen on the lake, usually not more than a dozen. The fishermen come home with their boats loaded, as did Simon and the sons of Zebedee, James and John (Luke 5). They wash and mend their nets and then spread them to dry on the beach, just as these other fishermen were doing when Christ said to Simon, "Fear not; from henceforth thou shalt catch men" (Luke 5. 10).

The fish are of many varieties, some of which are found nowhere else outside of the tropics. They are taken in boxes once

or twice each day except the Sabbath over the five hours' journey to the town of Safed, where they are sold to the Jews for food. The tax on the fish from Galilee and the Jordan is one fifth of their value. Taxes are "farmed out" to collectors, as they were in the days when Jesus called Matthew of Capernaum, "And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me, And he arose, and followed him" (Matt. 9. 9).

Most of the disciples of our Lord were Galilæans. Besides Simon, James, John, and Matthew, there were Andrew, Simon Peter's younger brother; Philip from the fishing village of Bethsaida; Bartholomew from Cana; and Thomas. Others of the twelve from this region were the learned Nathanael, of whom Christ said, "Behold an Israelite indeed, in whom is no guile!" (John 1. 47); two brothers from Capernaum, James the Less and Jude; and Simon of Galilee.

Where Jesus walked and talked.—Our Lord's home after leaving Nazareth was Capernaum, which was of sufficient size to be called a city by the Romans who kept a detachment of soldiers there. This place is now in ruins. Looking up the valley from Capernaum, one sees a mountain with a broad top rising a little at either end. It is called the "Horns of Hattin." Here, in the grassy hollow between the two humps, the multitude sat as Christ preached his Sermon on the Mount. In it he said, "A city that is set on an hill cannot be hid" (Matt. 5. 14). From



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FISH MARKET, TIBERIAS, ON THE
SEA OF GALILEE

the spot where these words were spoken one can look up and see Safed, twelve miles north. This was to the Jews one of the four sacred cities. They believed that their Messiah would be born there.

Tiberias, the only city left of those on the Sea of Galilee in Christ's time, is not mentioned in the New Testament, and our Lord never entered it. It was considered accursed by the Jews, for it was built above an ancient graveyard. Now, however, it is one of their four sacred cities. It was the seat of Hebrew learning for centuries.

Nazareth.—In taking the four hours' ride from the Sea of



NAZARETH, THE HOME OF JESUS, PALESTINE

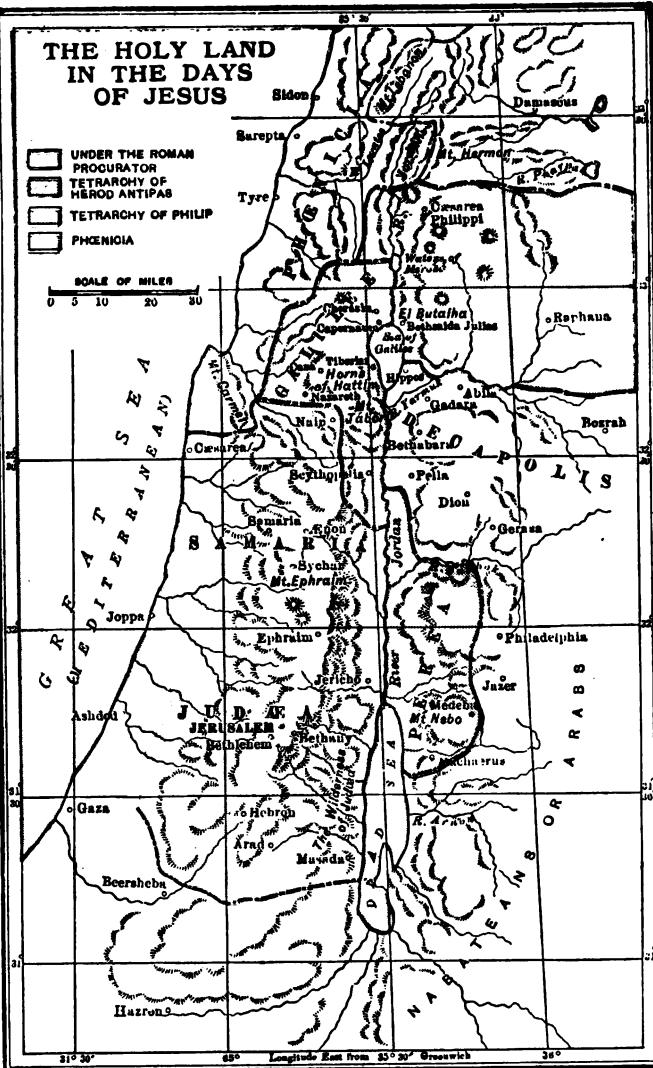
Galilee southwest to Nazareth the traveler passes through Cana, where Christ attended a wedding (John 2. 1-11) with his disciples and his mother. Nazareth, the chief town of modern Galilee, is near by. It lies in a shallow basin among the hills and is surrounded by fields of grain, vineyards, and orchards. On account of its sacred associations it attracts more foreigners than any other city in Palestine except Jerusalem, and is the most solidly constructed and prosperous city in the country.

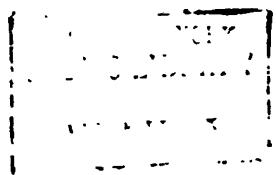
THE HOLY LAND IN THE DAYS OF JESUS

- UNDER THE ROMAN PROCURATOR
- TETRARCHY OF HEROD ANTIPOAS
- TETRARCHY OF PHILIP
- PHENICIA

SCALE OF MILES

0 5 10 20 30





Various religious orders have houses here, and tourists are received in them as at hotels. A hospital has been established recently with girls from Palestine as pupil nurses. As many as three hundred cases have been treated in a month, and about twenty thousand have attended the clinics. Nazareth has given its name to all Oriental Christians, who are called "Nazareth-people."

Except cisterns, the spring of the Lady Mary is Nazareth's only source of water supply. It is practically certain that the mother of Jesus must have gone often to this spring for water for her household and balanced the full earthen jar on her head as do the women of Nazareth to-day.

SAMARIA

Samaria is the land where Elijah and Elisha performed many of the deeds with which we are familiar in Bible story. These two prophets warned the kings of Israel and tried to help them, but were unable to save them (1 Kings 20; 2 Kings 17).

A well-watered city.—Shechem, which lies in the center of Palestine, is situated on a ridge which stretches across a beautiful and exceedingly fertile valley between the mountains of Ebal and Gerizim. Shechem, or Nablus, as it has been called for centuries, boasts of twenty-two never-failing springs, and has an elaborate system of irrigation. This city is practically the only place in Palestine where there is an abundance of water. It is the market for a large region and is the best business center in the country. Fruit, perfume made from the blossoms of the bitter orange tree, olive oil, grain, wool, sheep, and cattle are bought and sold here. The finer olive oils are shipped in goat or pig skins to Cairo, Alexandria, and Constantinople.

The city of Shechem has a population of 27,000, nearly all of whom are Moslems. No Jews dwell here, "for the Jews have no dealings with the Samaritans" (John 4. 9). Few Samaritans are left and their number is decreasing rapidly.

Shechem is built on "a parcel of a field" (Gen. 33. 19) which Jacob bought "of the children of Hamor, Shechem's father." Jacob dwelt here, and the mummy of Joseph was brought back from Egypt and is buried somewhere near by. Two miles away, at Sychar, is Jacob's well, where Christ talked with the woman of Samaria (John 4) about "living water." It is one of the very few spots in the Holy Land identified with the life of Christ which can be exactly located. It is now covered by a crude chapel owned by the Greeks.



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RUINS OF ANCIENT SAMARIA, PALESTINE

The crown of pride.—Ten miles northwest of Shechem is the small and squalid village of Sebaste, built among the imposing ruins of ancient Samaria. Upon the summit of a hill among the mountains stood this luxurious capital of the Northern Kingdom. Many "strange gods" were worshiped at this place. Ahab and Jezebel dwelt here in their "ivory house" and built "the house of Baal" (1 Kings 16. 32). Here Herod the Great, a ruler of Palestine under the Romans, built a temple for Augustus Cæsar. Ruins of the magnificent buildings are seen everywhere as Micah prophesied: "Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof. And all the graven images thereof shall be beaten to pieces" (Micah 1. 6, 7).

The crown of pride.—Ten miles northwest of Shechem is the small and squalid village of Sebaste, built among the imposing ruins of ancient Samaria. Upon the summit of a hill among the mountains stood this luxurious capital of the Northern Kingdom. Many "strange gods" were worshiped at this place. Ahab

1. Locate on your outline map of Palestine all the places mentioned in this lesson.
2. What industries were carried on in Galilee during the time of the Romans?
3. Some girl volunteer give description to the class of Jesus's life in Nazareth.
4. Name the disciples of Christ who were from Galilee.
5. Repeat the beatitudes that Christ gave the world on the "Horns of Hattin."

LESSON XVII

PALESTINE, ITS CLIMATE, RESOURCES, AND PRODUCTS

PALESTINE is a land of narrow plains, picturesque mountains, rugged plateaus, and deep valleys. It has wide variations of climate and soil. The scene shifts continually as the traveler goes here and there within its narrow boundaries. California is the only region in our own country that has such a variety of scenery as that found in the Holy Land. The land rises to a height of about one and three fourths miles on Mount Hermon, and sinks to 1,300 feet below sea level on the shores of the Dead Sea, which is the greatest depression on the lands of the earth. The climate presents all the phases from the climatic conditions of Arizona to those of Labrador. The country yields a greater variety of food products than any other region of its size in the world.

CLIMATE

Palestine lies in the great arid belt of Southwest Asia, and is therefore dry. Its nearness to the Mediterranean Sea, however, gives it more moisture than some of its neighbors. Its varying altitudes present different climates.

The effects of altitude.—In traveling across the country one passes through the subtropical regions of the plain bordering the Mediterranean Sea. He may go over the strip of sandy country around Jaffa or the much more fertile plain of Sharon and thence pass gradually into the hill country. As one proceeds he notices that the climate is temperate on the mountain slopes and that a great variety of vegetables and fruits are growing in the gardens. The summits of the highest mountains in

the northern part of the country are almost bare and cold, and snow is seen in the sheltered gorges.

In the tropical belt of the lower Jordan Valley and Dead Sea the thermometer sometimes registers 125 degrees. The direct rays of the sun are very hot, and one must protect the head or seek "the shadow of a great rock in a weary land" (Isa. 32. 2) where the temperature is about thirty degrees cooler than in the sunshine near by. Many of the houses are built with thick walls, high ceilings, and shaded windows, so even in summer the temperature inside is rarely above 80 or 85 degrees except when the sirocco from the desert is blowing. The hottest part of the day is just after sunrise, but the wind soon shifts and a breeze begins to blow. In the hills in any part of the country one usually has to wear a wrap after sunset.

Welcome rains.—The most unfavorable condition in Palestine, as in other parts of Southwest Asia, is the dryness of the country. Palestine has a long summer of seven months during which most of the streams become dry, the scanty grass withers, and the roads are full of dust and swarms of flies. The annual supply of rain of from twenty-six to thirty inches falls during the winter. All the people watch for rain, and the one who sees clouds in the sky over the Mediterranean reports it as did Elijah's servant of old, "Behold, there ariseth a little cloud out of the sea, like a man's hand" (1 Kings 18. 44).

Soon after the clouds appear, lightning is seen in the sky, followed by a shower or two at night. In a few days the rainy season begins in earnest. There is much thunder and lightning, and the water falls in torrents. "It came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain" (1 Kings 18. 45).

Careful preparations for the rainy season are made. The roofs of the mud houses are mended and often pressed with a heavy roller so no water will soak through them. The walls have been protected by bundles of sticks on the exposed side

so that they will not be washed away by the rain. The cisterns in which the water supply for the long dry season must be

stored are cleaned and all channels leading to them mended. The plows have been put in order and when, after a few days, the ground is sufficiently moistened the "sower goes forth to sow."

Seedtime and harvest.

—Many farmers sow the seed and then plow the

ground. Others plow both before and after the seed has been sown. If the "former rain" is too late and the crops are not sprouted by November, there is a great loss, for the crops cannot then mature sufficiently before the later rain comes in April or early May. God said to the children of Israel, "I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil" (Deut. 11. 14).

The barley is cut about the middle of April and the wheat and other grains later. Ruth, the great-grandmother of David, came with her mother-in-law, Naomi, to Bethlehem in the beginning of barley harvest (Ruth 2. 22). She was a stranger in a strange land, but the country must have looked beautiful to her, as it does to the traveler to-day at this time of the year when everything has been cleaned by the rains.



PLOWING IN THE HOLY LAND



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THRESHING FLOOR, PALESTINE

Thousands of wild flowers from which the bees gather much honey blossom in the spring. Some of the meadows are covered with crowfoot, poppy, and anemone, the last of which is probably our Lord's lily of the field of which he said, "Solomon in all his glory was not arrayed like one of these" (Matt. 6. 29).

From early May till late October no rain falls, but during all the late summer "dew clouds" hang over Palestine, especially in the more northern highlands. The peasants claim that if grain like the late wheat is gathered when very dry the kernels will fall out, but after a dew there is no trouble. The grapes, figs, and olives, of which many are raised, need this dew as do the vegetables. This is the dew, or *tal*, of which the psalmist speaks, "As the dew of Hermon, and as the dew that descended upon the mountains of Zion" (Psa. 133. 3).

Changing conditions.—The climate has become drier in the Holy Land since the days of its conquest by the children of Israel, when God said, "But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven" (Deut. 11. 11).

Under the misrule of the Turk, farming was neglected and herding increased. The trees and bushes killed by the droughts were not replaced. Sheep, goats, and cattle, whose footprints are seen everywhere on the high moors, broke up the dry soil during the long summers. Heavy rains washed the earth away, leaving more bare rock and correspondingly less of fertile land than in earlier times. Lack of rainfall in the summer makes the soil so dry that crops planted during the period of the "latter rains" must be irrigated.

Palestine is, as a whole, poor in natural resources. It has practically no minerals, though oil deposits have recently been discovered in the Jordan Valley. Few forests are to be found, and only a small proportion of the land is fit for tillage. Many a county in Iowa or Illinois, or a small province in France, raises more grain than is produced in the entire country.

Trees.—Most of the trees have been destroyed. The pine forests disappeared during the Crusades. Many oaks have been burned for charcoal, so but few are left. Pines, sycamore, and carob, or locust trees appear in small groves. The natives divide trees into classes: those that are good to sit under and those that are not; those that produce food and those that do not; those that are holy (and which, therefore, cannot be cut for charcoal or fuel), and those that are not holy.

The most common fruit trees are the fig, olive, orange, pomegranate, date palm, pear, and apple. The oleander is one of the most beautiful ornamental trees.

The Zionists and other later colonists have planted 1,000,000 trees on the mountain slopes. This will not increase the rainfall, but will conserve moisture and help in the reclamation of the soil.

Pastures and shepherds.—The hills and stony valleys of Palestine make grazing one of the chief industries. Herds of large and small cattle are the chief wealth of Gilead. In ancient times this region and the one south of it, Moab, provided meat and cereals for the people who dwelt west of the Jordan.

Flocks of sheep and goats are seen in all parts of the country. They are often found together under one shepherd, as in the days when Christ said, "He shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. 25. 32). Boys often care for the flocks as did David (1 Sam. 16) and, like him, play the flute to while away the long hours. The shepherds grow very much attached to their flocks and watch over them carefully. If a kid is too greedy the shepherd puts a bit made of two sticks into its mouth so it cannot get more than its share of milk. Young lambs are often carried in the shepherd's arms (Isa. 40. 11) until they can walk. He leads his sheep instead of following them and " calleth his own sheep by

name, and . . . they know his voice" (John 10. 3, 4). If one is lost the shepherd will search far over the hills to find it (Matt. 18. 12), for he fears that the wolves may kill it.

The shepherd's dress and manner of life are much the same as they were when Joseph in his "coat of many colors" went over the hills to Dothan (Gen. 37. 17). He wears a long cotton



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SHEPHERD AND HIS FLOCK IN THE MOUNTAINS OF JUDÆA,
PALESTINE

skirt reaching to the knees and fastened by a leathern belt. When it is cold a heavy overcoat is needed. The shepherd's equipment includes a club, or crook, for protection, perhaps an old musket, a leather pouch, flint and steel, a knife, and a sling.

"The earth is the Lord's and the fullness thereof."—With proper care the soil of Palestine produces a wide range of crops.

Wheat, barley, millet, and spelt are the chief grains. A great variety of garden plants are grown, among which are melons, lentils, beans, peas, cucumbers, and lettuce. Potatoes are just coming into use. Walnuts, almonds, both wild and cultivated, olives, dates, apricots, quinces, mulberries, pomegranates, cherries, peaches, plums, oranges, and lemons grow in various parts of the country.

As transportation is poor, the people have to be content with the fruits of their own neighborhood. Low prices usually prevail. Oranges can be bought for fifty cents a hundred, one dollar per hundred being considered a high price. The oranges grown around Jaffa are considered the best in the world, and are in great demand in European markets.

Grain and fruits form the chief exports. The little manufacturing done in Palestine is carried on in the homes. Water power is available in the Jordan Valley and a few other parts of the country. This probably will be utilized for manufacturing and irrigation in the future.

1. Name the chief factors which affect climate the world over and tell which ones influence the climate of Palestine.
2. With what other country can you compare it in this respect?
3. Name a region of the United States where the clearing of forests has affected the drainage as it has in Palestine.
4. Tell the story of Joseph's life in Canaan and his being sold to Midianite merchants, from memory if you can. If you cannot tell it, hunt it up and give it as a review.
5. Each member of the class hunt at home in the Bible for what he considers the best description of sheep and shepherds (outside of the twenty-third psalm) and present it as an opening exercise for the next lesson.
6. Name the chief farm and garden products of the Holy Land.

LESSON XVIII

JUDÆA, A LAND OF HILLTOPS

JUDÆA is a compact plateau about two thousand feet in altitude separated from the world outside by steep valleys and barren deserts. It is largely a stony moorland with here and there patches of rough scrub and thorn. Occasional fields of



THE MOUNT OF OLIVES

wheat and barley are seen. In the uplands great tracts are left idle in alternate years to improve the soil as in Old Testament days, "For thus saith the Lord to the men of Judah and Jerusalem, Break your fallow ground and sow not among thorns" (Jer. 4. 3). After the winter rains when herbage ap-

pears, the shepherds drive their flocks of sheep and goats up from the valleys where they feed during the dry season. Many vineyards are found on the terraced hillsides and groves of figs and olives in the glens.

JERUSALEM

Except from the northern side, which is nearly level with the adjoining country, Jerusalem is seen by the approaching traveler as "a city that is set on a hill." It is surrounded by four deep valleys. Beyond these rise "the mountains round about Jerusalem" like a series of ramparts a few hundred feet above the city. The Mount of Olives, which is longer than the city and runs parallel to the eastern wall, is the highest of these hills.

The wall of Jerusalem.—Jerusalem is surrounded by a wall, built in 1542, of materials from the ruins of earlier ones. The modern wall is pierced by seven openings, of which the largest and most imposing is the Damascus Gate, with its heavy towers with battlements on either side and the ruins of a room above the gate. There were rooms like this in the gates of the earlier walls, for we read that David, who was much moved over the tidings of the death of his son Absalom, "went up to the chamber over the gate." The most-used gateway at the present time is the Jaffa Gate, which has the only fortress in Jerusalem, the "castle of David," near by.

The Jaffa gate is the widest opening in the city wall, since in 1898 William II, then German Kaiser, had it enlarged to permit his pompous entry. Through this gateway crowds begin to pour into the city in the morning, and the noise and shouting continue with occasional lulls throughout the day. One sees the country people bringing in vegetables, fruits, charcoal for cooking, and other supplies needed by the housewives. Heavily laden camels sway majestically to and fro. The patient burden bearers, the donkeys, called by the British soldiers "Allenby's white mice," pick their way daintily here and there. Dark-

skinned Bedouins gallop by on high-stepping Arabian horses and expect everyone to get out of their way. Porters pass carrying great loads on their backs. Native policemen in khaki with astrakan fur around their caps guard the peace. British soldiers and officers in "shorts" showing their sunburned legs, Mohammedans in green turbans, Americans in white, and English travelers jostle one another.

Here too are Armenian bankers, Greek merchants, peddlers of all sorts, Russian pilgrims, German doctors, Jewish rabbis, and Mohammedan sheiks. Protestant missionaries, eastern priests in tall "stove-pipe" hats with out brims, and priests, monks, and nuns from the various religious organizations which own rich properties in and around Jerusalem pass in and out all day long. It was through the Jaffa gate close beside this wider opening that General Allenby, in 1917, passed modestly on foot leading the modern Crusaders in their triumphal entry into the Holy City.



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THE JAFFA GATE, JERUSALEM

Modern Jerusalem.—The psalmist says, “Jerusalem is builded as a city that is compact together.” The modern city with its population of about 75,000 covers less than one square mile. One third of the inhabitants live within the walls in an area of only 210 acres. The entire length of the city from the Damascus gate on the north to the Zion gate on the south is only two thirds of a mile, and one can walk across Jerusalem from east to west in eight or ten minutes.



A JEWISH RABBI

The houses are often located one on top of another, and some are built over streets. In some parts of the city six families have one-room houses opening on one court where the cooking is done in common, charcoal being the fuel used. The American, European, and Jewish colonies, as well as the missionary establishments are located northwest of the city. This suburb is larger in extent than the city within the walls and has many neat red-and-white houses.

Some holy places.—Jerusalem, the Holy City of the three monotheistic religions of the world, Jewish, Christian, and Mohammedan, has more riches per capita than any other city in the world. Nine tenths of its people live on charity, as the “faithful” all over the world send remittances to the many persons who take care of the sacred places. The German, Russian, French, Italian, and British religious communities own great modern properties outside the city.

The Mohammedans control the richest shrines within the walls. The most important of these is Haram esh Sherif, or “Noble Sanctuary,” the most sacred place to them save the

Great Mosque in the city of Mecca. The inclosure covers thirty-five acres and contains several holy structures surrounding the holiest of them all, the Mosque of Omar, the most beautiful building in all Jerusalem. It is in the shape of an octagon, and each of its sides measures sixty-seven feet. The lines are so simple and the ornamentation so elaborate, yet so tasteful, that it is one of the most perfect of all religious buildings.

A place of ancient sacrifice.—According to Jewish tradition it was where the Mohammedan shrine now stands that Abraham and Melchizedek, king of Salem, sacrificed together unto "the most high God" (Gen. 14) and Abraham prepared to offer up his son Isaac (Gen. 22). The Ark of the Covenant (1 Kings 8. 9, 10) rested on this



THE MOSQUE OF OMAR, JERUSALEM

central point of the world and is supposed to be buried beneath it. Probably the altar of Solomon's great temple stood here, for traces of a channel for carrying off the blood of the sacrifices may still be seen (2 Chron. 4. 1; 7. 7). The fortunate European or American traveler who has been permitted within the sacred inclosure comes out quietly into the daylight and climbs the eastern wall of the Haram. From its top one has an excellent view of the city and surrounding country. Under the rule of the Turk the Jews were excluded from the place where their ancient temple stood. Even if they are given permission in the future to enter the Mosque of Omar they will not dare to go, for fear of treading upon the Holy of holies of the ancient

Hebrews. The Jews go, however, to an alley which runs along outside of the foundations of the Haram. This is known the world over as the "Wailing Place of the Jews." Here during all the centuries of their subjection they gathered daily and chanted responsively:

"For the place that is destroyed
 We sit in solitude and mourn.
For the walls that are overthrown
 We sit in solitude and mourn.
For the majesty that is departed
 We sit in solitude and mourn.
May the kingdom soon return to Zion;
 Comfort those who mourn over Jerusalem."

A sacred church.—The Church of the Holy Sepulcher, or "the Church of the Resurrection," as it is called in Arabic and Greek, is the most sacred building of the Holy Land to Christians. To this shrine men and women have journeyed to worship for sixteen centuries or more. It is a jumble of buildings which are cared for by the Greek, Armenian, Roman Catholic, and Coptic churches. The center of the main building is the chapel of the Sepulcher, a small structure only twenty-six feet long and twenty feet high under the great dome. It is extravagantly decorated, crowded with lamps and candles, and pictures hung very close together on the marble walls. In the center of the first of the two small rooms that comprise the interior is a stone said to be the one which the angel rolled away from the door of the tomb (Matt. 28. 2). The inner room, the sepulcher itself, is only about six feet square.

Millions of Christ's followers have visited this scene of the first Easter Day (John 20. 1-20). The edifice is supposed to cover Calvary, the garden of Joseph of Arimathæa, the two places where Christ appeared to Mary Magdalene, and many other interesting spots, including the one where the cross is

supposed to have been discovered. These points are not all in the central structure, but are under one roof. The whole area is on four or five different levels, and a visit to the place is rather confusing to most travelers.

Ancient roads.—Six roads lead out of Jerusalem. The east road passes the tomb of the Virgin near the Latin site of the Garden of Gethsemane. It branches into several roads that



GENERAL VIEW OF BETHANY

ascend the Mount of Olives and lead to different sacred shrines. On the other side of Olivet is the little village of Bethany, where Jesus loved to visit in the home of Martha, Mary, and Lazarus (John 11). After his resurrection he led his disciples "out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, as he blessed them he was parted from them, and carried up into heaven" (Luke 24. 50, 51).

The south road passes Rachel's tomb and enters Bethlehem (Gen. 35. 19, 20), of which it is written, "But thou, Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel" (Micah 5. 2).

Bethlehem.—Bethlehem, "The House of Bread," is situated on a ridge six miles from Jerusalem. It contains 8,000 people and is the largest and wealthiest Christian town in southern Palestine. At one end of the town is the Cathedral Square, which is crowded with peddlers, beggars, monks, soldiers, and townspeople. Housewives doing their marketing attract our attention, for over their dresses of dark cotton (usually blue)

they wear long, white head dresses that fall nearly to their feet.

On one side of this square is the Church of the Nativity, a confused mass of chapels, monasteries, and religious schools. The central building, the most sacred of all, is the Church of Saint Mary. This is

ALTAR IN THE CHURCH OF THE NATIVITY,
BETHLEHEM

the oldest Christian house of worship. Under it are six chambers, the first and holiest of which is the Chapel of the Nativity, which has a chamber forty feet long. At one end of it is an altar under which a silver star is set into the floor with the inscription, "Here Jesus Christ was born of the Virgin Mary."

Other ancient cities.—Hebron, the fourth of the sacred





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A STREET IN BETHLEHEM

cities of the Jews, is the largest town south of Jerusalem and probably the oldest one in the country. It is mentioned as a city "with the suburbs thereof" (Josh. 21. 11) over fourteen centuries before Christ. In the massive Haram, which incloses the cave of Machpeleh, lie buried Abraham and Sarah (Gen. 23. 2; 25. 9), Isaac and Rebecca, and Jacob and Leah (Gen. 50. 13). Under the rule of the Turks, non-Moslems were forbidden to visit this sacred place. Hebron is one of the busiest, most modern towns of Palestine, with its glass factories and tanneries and its well-built two-storied houses.

Joppa, the port of Jerusalem, was the home of Simon the tanner, in whose house Peter lodged when he had his wonderful vision (Acts 10). It was also the home of Tabitha, or Dorcas, a woman "full of good works and alms deeds" whom Peter raised from the dead (Acts 9). Joppa is famous for its gardens, which extend around it in a belt seven by one and one half miles, and have produced fruit for centuries. In the olden times date palms were grown, but oranges and modern fruits are raised there now by the Germans and Zionist communities and shipped to Europe.

At the city of Haifa, farther north, the British have a ten-million-dollar project for improving the harbor and making that city the port of Palestine and Mesopotamia. This place will then be the sea terminus of the Syrian Desert Railway to Bagdad. A pipe line will carry the Anglo-Persian oil which will be shipped from here to Europe. Haifa is now the terminus of the Palestine Military Railway, which runs from Cairo through Kantara on the Suez Canal to Haifa. It will in the future be the connecting link of the "Cape-to-Cairo-to-Calcutta" project of the British.

1. Name and locate the four sacred cities of the Jews. Tell why each one is considered holy.
2. Volunteer group of girls hunt in your Bible and make a list of

the events that took place in and around Jerusalem in connection with the death and resurrection of Christ.

3. Volunteer group of boys give the story of General Allenby and the "last Crusade."
4. On a map of the world trace the route you may take on a future business trip by rail from Calcutta or Bombay, India to Cape Town, South Africa. What fuel will doubtless be used in the locomotives that pull your train?

LESSON XIX

VILLAGE LIFE IN PALESTINE

THE native inhabitants of Palestine, though often called Arabs, are really Syrians who speak the Arabic language. They are Semites (descendants of Shem), and racially are cousins of the Arabs and Jews. A large percentage of them have a mixture of the blood of several nations in their veins. Many are descended from the Crusaders, and the surname, "Salibi" (Crusader) is frequently heard.

The population is about 1,000,000, one half of whom are Christians, which in this country only means that they are not Jews nor Moslems. The other half are Syrian Moslems with a few Arabs who have drifted in from the desert. Practically no native Jews live in Palestine.



ARAB SHOEMAKER NEAR JERUSALEM

THE LAND AND ITS OWNERS

Palestine is inhabited by three classes: (1) the *Bedouin*, or nomads of the desert and steppe lands, are found in small tribes of from four to twenty tents pitched outside the towns; (2) the *Fellaheen*, who are tillers of the soil and shepherds, live in villages; (3) the *Madaniyah*, who are artisans, dwell in towns and cities.

Villages, ancient and modern.—The houses in the villages are so close together that a village looks like a fragment of a city. In olden times this was done for safety, the chief house

or building being placed in the middle and a watchman kept on the roof (2 Kings. 9. 17). Many abandoned villages are seen in Palestine, for the country has suffered much under the evil rule of the Turks.

The villages of the present day are usually located on hilltops or near some spring or other source of water supply. Many have been built over the ruins and out of the materials of old ones, but there are no modern peasant villages in the country. Practically all towns are walled, and the gates are closed at sunset. The streets of the villages are narrow, crooked, and unpaved. Farmers comprise the chief population. The farmer grows vegetables, olives, grapes, and other kinds of fruits and some grain on small pieces of land scattered here and there near his village. These parcels of land are separated from each other by loose stone walls or hedges of thorn.

Land holdings.—On the plains the fields are larger and are frequently owned in common. The land in some places is divided into three grades, according to quality. The fields are apportioned every year by lot, so the farmer gets some soil of each quality. The boundary line between the pieces is a furrow or succession of furrows with stones placed at intervals in them. When the curses were pronounced on Mount Gerizim, fourteen centuries before Christ, there was one against the one "that removeth his neighbor's landmark" (Deut. 27. 17). The worker on each strip pays the government tax or tithe. These lands are not fertilized, but rest (are fallowed) every other year (Hos. 10. 12). No buildings are erected on the farms except on the holdings of farm colonies or agricultural schools operated chiefly by the Germans and the Zionists.

The village lands are *mireh*, or state lands, which revert to the government in case there are no legal heirs. Nine degrees of ownership are recognized from the man through his child, grandchild, brother's children and grandchildren, until the wife, who is last on the list, is reached (Ruth 4). If there is no kinsman

to redeem the land and it is sold, the degree of ownership is counted from the new owner. *Mulk* land, which is transferable, is usually in a city or village, or it may be a border of land six or seven rods wide around the town. Extra tax is paid for any piece of this land when a house is built upon it. Land held by religious establishments, schools, or (rarely) some family, is called *makf* land, and is never supposed to change its classification. Some of these properties, especially at Jerusalem and Hebron, are very valuable. The British government, which now controls Palestine, is making no change in the laws concerning land holdings. The laws have been in force for centuries in this country where "a man plucked off his shoe and gave it to his neighbor" to bind the bargain when land changed hands (Ruth 4. 7).

HOMES OF STONE AND CLAY

The materials used in houses vary with the levels of the country. The mountain homes are of stone. Those on lower lands are built of sun-dried bricks with thatched roofs covered with clay. In the villages the houses are placed close together except for the small walled-in inclosures used for sheepfolds, through which people usually pass when entering the home.

Shelter for man and beast.—The walls of the house are three to four feet thick and roofed with a dome of stone or thatch coated with clay. A steep, unrailed outside stairway leads to the roof, the flat part of which is used for drying figs and raisins, and as a sitting room for the family during the hot weather.

The house itself usually consists of one large square room. Two thirds of the space is occupied by a raised platform (*El mastaby*) some six or eight feet above the ground supported by arches of masonry. The raised space furnishes the living quarters of the family, while the lower part is used for the animals. A few narrow stone steps lead up to the *mastaby*. Until about half a century ago it was considered unsafe to build windows in

a house because of robbers and other enemies. Now most homes have two small windows high up from the ground which furnish light and ventilation for the entire house!

An open fireplace with a chimney running through the wall to the roof occupies one side of the room. Not all the homes have chimneys. No outlet is provided for the smoke except a hole in the ceiling. The furniture is very simple and usually consists of a decorated chest (in which the bride brought her trousseau), and a straw mat or heavy woolen rug. The mattresses, thick quilts, and hard pillows, which are sometimes piled on a shelflike bench or stored in a recess in the wall, are spread upon the floor at night. Many peasants sleep out of doors half the year.

The daily bread.—The grain and food bins of clay are on one side of the room, and jars of water and olive oil are placed in corners or against the wall. A goat-skin water bag is hung on a peg near by. The wheat is ground in a handmill of black rock, the lower stone of which is embedded in a trough of clay shaped to receive the flour as it drops. Two women usually work at a mill (Matt. 24. 41). It takes them four or five hours to prepare one day's supply of flour for the family, as bread is the chief food.

Bread is quite commonly made from wheat, but the poorer people often use barley and millet. The loaves are baked in a dome-shaped clay oven four or five feet across, built outside the house. This oven is heated by a fire of dried grass, twigs, manure, or olive refuse banked against the outside. The fire is allowed to smolder during the night and the oven is thus heated for the next day's work. In some localities community ovens are used and the women take their turns at baking.



WOMEN GRINDING AT
MILL, PALESTINE

The kitchen utensils and table furnishings are simple. They consist of a clay pot, a brazier, a dish in which to roast coffee beans, two large wooden bowls for dough, and two smaller ones for serving food, a sieve or two, a wooden cooking spoon, a brass coffee pot, and a few tiny coffee cups.

The part of the house not used by the family is called the stable. Under the *mastaby* are the winter quarters of the sheep and goats. The rest of the floor space, which is open to the ceiling, is the stable proper, where the work and pack animals, the cattle, a donkey, and perhaps a camel, are kept.

Around the walls are mangers of rough slabs of stone plastered with mortar. In many stables a raised platform is built, on which the farmer sleeps to watch the newly born lambs, lest they get crushed by the older sheep.

Entertaining the stranger.—It was probably into a home such as the one described that Mary and Joseph came after being turned away from the crowded inn. Perhaps the *mastaby* was already filled, so the people who always offered hospitality (as they do now) gave the manger to the weary travelers. Matthew in describing the visit of the wise men to the Holy Child says, "When they were come into the house" (Matt. 2. 11), and no mention is made of stable in the Gospel accounts. Many homes are built over caves which are used for the stable portion of the house. The Church of the Nativity at Bethlehem which we visited (Lesson XVIII) is built over such a cavern.

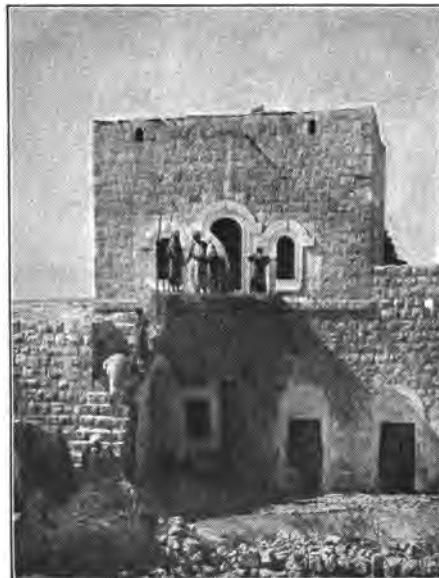
Occasionally travelers see two-room houses. In these one room is used as a kitchen and as quarters for the women. The other is for the entertainment of the men and contains couches and perhaps a rug, a native pipe, or *nargileh*, a chair without a back, and a gourd bottle.

The guest chamber.—Each village has an upper room, or guest chamber. This is the social center for the men of the village, who like to gossip and discuss the news. A hired servant attends to the village guest chamber. The villagers take turns

in supplying food and bedding for chance guests. In many places the poor and strangers are entertained free. If important personages arrive and a more expensive meal is needed, the supplies are furnished by the different families in turn. Each resident gives barley for the beasts, according to the land he owns.

When guests arrive they are joined by the men of the village, who chat and smoke. Each man carries his own tobacco and rolls his cigarette or fills a long-tubed pipe from his supply. A midday meal for the guests consists of hot bread, fried eggs, and curdled milk or fresh butter, with a little pile of sugar on top of it.

A feast.—If a chief from a neighboring town is to be entertained, a young kid or goat is killed and stewed in a great kettle. The stew is poured over a mound of boiled rice served in large wooden bowls which are lined with small pieces of bread. All the men of the village come to the feast and each brings with him two thin loaves of bread. The guests sit according to their rank on the floor, and eat from the large dish, using their fingers for knives and forks. As each group finishes eating, a servant pours water on their hands, just as Elisha served Elijah in days of old (2 Kings 3. 11).



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WELCOME TO THE GUEST CHAMBER

In some villages the food for visitors is cooked in one of the homes and carried in a huge dish to the guest house. After an evening of coffee and chatting, beds are spread for the guests. If a man is traveling with his family, he must wait about the



ENTERTAINING GUESTS IN THE NEAR-EAST

village until some passer-by invites him into his home, for the village guest chamber is not for women.

1. Why are so many of the towns of the East walled and the gates closed at night?
2. Why do farmers comprise the chief population of the villages of Palestine?

3. Contrast a village in Palestine with one in your own State. Account for the differences.
4. Tell how the lands are held in the Holy Land. Compare it with land ownership in America.
5. Describe the home of a peasant in Palestine; his fields. Why are they not around his home as in the United States?

LESSON XX

VILLAGE LIFE IN PALESTINE. THE PEOPLE

THE village peasants of Palestine vary in appearance, mental force, and culture from district to district. If given a chance, most of them are industrious and thrifty. They are slow of motion, strong and willing to work hard for a time, but not steady. Many of them are content to remain near the spot where they were born, never having seen even the Jordan! In most cases they use the same kinds of implements and methods that their forefathers used and are entirely satisfied. Some Christian farmers are more progressive, and have become tolerably wealthy. The peasants are shrewd at business. They love their families and are kind to them.

A LAND OF VINEYARDS

The villagers raise wheat, barley, vegetables, and fruits in the valleys and on the hill-slopes. Most of them own a few animals, and many have flocks and herds. In some parts of Palestine much of the hillside land is terraced and excellent vineyards are found.

Protected property.—The vineyards are often bordered with mud walls which are topped with thornbushes to keep out the dogs, foxes, jackals, and even bears, which like to eat grapes.

Solomon says, "Take us the foxes, the little foxes that spoil the vines: for our vines have tender grapes" (Cant. 2. 15). In large vineyards towers of stone are built and watchmen with guns are employed to keep out the animals or an enemy who might destroy the vines.

Christ described one of these large vineyards in his parable

when he said, "There was a certain householder, which planted a vineyard, and hedged it roundabout, and digged a winepress in it, and built a tower" (Matt. 21. 33). In some places the vines lie flat on the ground. In others they are in arbors, on trellises, or run on stakes. The farmer irrigates the trellised vines, which sometimes grow on terraces so narrow that as he plows one ox will be on a lower level than his mate.

Gathering fruit in its season.—The grape season lasts from late July to November or December. During this time whole families go to live in the vineyards. In some parts of the country a traveler in passing a vineyard may eat all the fruit he wishes, but must not carry any away. In the Ram Allah district, which is one of the more prosperous regions, German contractors furnish wooden boxes for the grapes, which are picked and packed by women and girls whose daily wage is from seven to twelve cents.

Camels transport the boxes of grapes to Joppa. The fruit is picked early to save the strength of the vines and to prevent waste. After the harvest the vines are pruned and the ground is plowed. It is cultivated again during the winter. In some sections the sheep and goats are turned in to eat the leaves of the vines, much as flocks feed in our grain fields after harvest.

Many varieties of grapes are grown, among them a small



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AN EASTERN VINEYARD WITH ITS
TOWER

seedless grape which is the favorite for raisins. Hebron is famous for its fine white and purple varieties.

Grape products.—Few of the grapes are made into wine except by the Jewish farmers who put it into skins. The natives make a spirituous drink called *arak* from grape refuse. Raisin-making is an important industry. The grapes are sorted and the poorer ones made into wine, or into syrup for sweetening. The best ones are washed, given a bath in a mixture of lye water and olive oil, then spread to dry on the cleanly swept ground. The oil keeps away the insects and the lye makes the skin tender. The dry, hot winds (siroccos) which often make the September weather of Palestine warmer than May, are favorable for the industry. The raisin crop is exported chiefly to Europe.

SOCIAL RELATIONSHIPS

Kinship is the first consideration in social life, as it was in Old Testament times (1 Kings 20. 32). Even now a girl may not marry any other man if her first cousin wants her. Religious association is another powerful factor, as people of different sects seldom mingle.

Amusements and customs.—Conversation is the chief social delight whether carried on by men at the market and the guest house or by the women at the village spring and oven. News goes rapidly from lip to lip. No one spends any money for amusement. Children play in narrow streets. Old men sit and talk on the benches built around the “council tree,” where weddings and other festivities are held.

Visiting in each other's houses is almost unknown among the villagers except by those who are closely related. Entertainment of visitors and guests is a matter of honor. The well-to-do serve preserves, fruit, lemonade, and coffee of which each guest must partake. Strolling gypsies, and sometimes a man

with a captive bear or a baboon, go about the village entertaining the people. Motion songs are popular, especially at wedding feasts. The beginning of harvest is a merry time (Isa. 9. 3). The entire family go to the fields, the baby often in the cradle balanced on its mother's head.

"The evil eye."—Some of the people are very superstitious. Blue beads and blue tattoo marks on the face are supposed to avert the "evil eye." Many believe that this evil eye has power to wither corn, to burn houses, or even cause death. Witch women or devil doctors are summoned to drive away evil spirits. The more dangerous of these spirits is the Jan, who is supposed to live in cisterns, ruined buildings, cracked walls, or under doorsteps! The peasants do not believe in friendly elves or fairies. The women wear charms and pray at shrines to keep away evil spirits.

"God setteth the solitary in families."—The influence of a family in the village depends on the number of men. As in Bible times, the head of the house is the man. If his mother is widowed and living, she holds second place, while the wife takes third place. Much honor is given the mother, there being an old saying that "a man has only one mother, but he may have more wives." Old women especially are greatly respected. The wife is vigorously ruled by her husband. She is expected to care for her children, to see that there are no unnecessary losses of money or food, and to hold her tongue.

Babies, and more especially boy babies, are warmly welcomed into the family. A man may divorce a wife if she bears him no son. Girls also have value, for a man must pay well for a bride. Boys, though they increase the power of the family, are ex-



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MARRIAGE IN THE HOLY LAND, THE SWORD CEREMONY WHICH SYMBOLIZES THE HUSBAND'S AUTHORITY

pensive, for a father must furnish money for their wives and their elaborate wedding festivities. School privileges now exist for girls as well as boys, and early marriages are decreasing. The eldest daughter must be married before the younger ones (Gen. 29. 26), as in the days when Laban made Jacob marry Leah. The bridegroom must give the bride's father a settlement. The father usually gives part of this to his daughter in the headdress of coins and the neck chain which is the mark of a married woman. The groom's family pays for the wedding and the bride's costume, which in some districts consists of an elaborately embroidered robe, or *tobe*, and the large white veil to match. The needlework on the garments is usually done by the bride's own hands.



WOMEN OF NAZARETH

Women and their costumes. The Syrian women have a stately carriage, due to the bearing of burdens on their head through many generations. The Nazareth women have a reputation for beauty with their bright eyes, warm complexions, red lips, and regular features. They wear gay-colored garments, brass and silver bracelets on wrists and ankles, and elaborate headdresses with coins, which are their dowry.

Girls don these on festive occasions so suitors may know the amount of money they will have when they marry.

The women of Bethlehem wear long, flowing nunlike head dresses of white. These veils are often used for baskets or bags, as Ruth's was when Boaz said, "Bring the veil that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the

city" (Ruth 3. 15). Their everyday dresses are of dark blue ornamented with embroidery.

The clothing of men and boys.—The men wear long shirts of white cotton cloth and a *tobe* much like the women's. Over this is worn a long, flowing *gabardine* made of striped goods belted with a girdle. The expensive headgear is a fez with a blue silk tassel, wound around with a turban. This headdress shows the district from which a man comes, or his class in society. Some turbans are of white linen with colored borders. Green ones are worn by direct descendants of Mohammed and white ones by literary men. Boys dress like men, but wear no turbans until they are twelve years old. A boy in Palestine is as proud of his first headdress as our boys are of their long trousers. Overcoats are of coarse woolen cloth, often spun and woven by the men in the villages and sewed by the women. They extend below the knees and are made of one piece of cloth with seams only on the shoulders. Men use them for carryalls and often sleep in them out of doors. Poor children have but little clothing, often only a shirt and a cap. All people in Palestine wrap or cover their heads even though they leave the legs and feet bare.

Child life.—Children in the land where Christ played as a boy enjoy games heartily. Most of the girls play in imitation of older people's work just as little children in America make mud pies or play school. Boys are fond of stick-knife, Alam, a game like "roll to the bat," wolf, duck-on-the-rock, leap frog, and marbles.

The better class children are taught to kiss the hand of their father. If a boy wants to call his dog he says *kity*, and sends him away by *wisht*. He starts a horse by making a sucking sound and stops him by *hus*. Hens are gathered in a flock with *tiah*, chickens by *sis*. Both are driven away by saying *kich*. Girls call cats by saying *bis*, *bis* as they rub their thumb and fingers together and scare them away by a rough, loud *biss*.

When the mother says *hiss* she means keep still, no more foolishness. If a child finds his task hard, he often slaps his fingers together and says *e-e-ee*.

Syrian boys and girls learn proverbs or mottoes. Among those they know are : "A little wealth in the hand [gathered] is better than much wealth scattered about [loaned]"; "If you think of the wolf, get the stick ready for him"; "The good of things is in moderation" (Prov. 25). The girls like this proverb, "She openeth her mouth with wisdom; and in her tongue is the law of kindness" (Prov. 31. 26). The boys enjoy this one, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard" (Prov. 21. 13).

1. Describe a vineyard in Palestine and compare it with one in France or in the United States.
2. Each member of the class learn a Biblical proverb not given in this chapter and repeat it for the opening exercises at your next lesson period.
3. Find a description in the Old Testament of the entertainment of strangers (Genesis).
4. What is meant by the expression "entertaining angels unawares" (Gen. 18)?
5. Find a description in the Bible of an Oriental wedding.

LESSON XXI

ARABIA, ITS PRODUCTS AND CENTERS OF TRADE

ARABIA, one of the three large land masses that extend southward from the main body of Asia, has much in common with its sister peninsula, Spain. Each is situated in the southwestern part of its continent and separated from Africa at one point by a narrow strait. At this place in each country is a strongly fortified town owned by the British with the purpose of controlling their route to India. Highlands hinder trade and transportation in these two peninsulas. Both have in most parts very dry and disagreeable climates. The Mohammedans ruled Spain for centuries; they still control Arabia, the stronghold of their religion.

THE "ISLAND OF THE ARABS"

Jeziret-el-Arab, the "Island of the Arabs," is an island in truth except along its northern arched boundary. It is washed by the waters of the Red and Arabian seas and by the Persian, Oman, and Aden gulfs. This huge land mass has about one third the area of the United States. Its entire population is equal to that of the city of Philadelphia, or about one person to a square mile of territory!

A dry tableland.—The long, regular coast of Arabia has very few harbors. In the southwest is a narrow, low, dry, sandy plain. Back of this plain is a highland which runs parallel with the Red Sea at a distance of from fifty to eighty miles. This highland rises to a height of from 5,000 to 8,000 feet. Its mountain tops stretch far away into a great interior

plateau, which slopes gently eastward almost to the shores of the Persian Gulf. The little explored interior is a vast table-land containing many fertile sections. Oases here and there are fed by underground streams. Only a small portion of the country has enough moisture for cultivation. If water were available, two thirds of the land could be cultivated. The irre-claimable desert lies chiefly in the southern part.

Climate and drainage.—The coast is the least attractive part of the peninsula. The natives have a saying that "Arabia, like the Arab, has a rough, frowning exterior, but a warm, hospitable heart." The southern latitude of the country is that of Nicaragua and the northern that of northern Texas. The naturally high temperature is increased on the coast by humidity caused by the enormous evaporation of water in the land-locked seas that surround most of the country. The seaport of Muscat, situated beneath bare cliffs which radiate the heat, is said to be the hottest place on earth. The seaport of Mocha on the opposite side of the country has almost the same temperature. The thermometer often registers 100 degrees in the shade on the Arabian plains. All northern Arabia has cold winters and occasional frosts.

Not a single stream more than a few feet wide drains the entire country, a stretch of sixteen hundred miles. Arabia possesses but one small lake. A traveler may go over one hundred miles without seeing a house or a tree, and several times that distance without meeting a person. In the southern part of Arabia is a region over six hundred miles wide where no man travels, as it contains practically no drinking water.

1. Compare the area and population of Arabia with that of your own State.
2. Look on a wind-belt map of the world to see what winds blow over Arabia. Why has it such a disagreeable climate?
3. What effect have the surface and climate on the development of the country?

RESOURCES AND PRODUCTS

The chief resources of Arabia are its soil for agriculture and grazing, its position for trade, and its sacred Mohammedan cities, which are thronged with pilgrims annually.

Gold of ancient days.—Some mineral deposits are known to exist. In King Solomon's reign the queen who ruled Sheba, a province of southeastern Arabia, made a visit to Jerusalem. "And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to King Solomon" (1 Kings 10. 10). The Queen of Sheba may, however, have obtained some of her precious gifts from India, with which the people of southeastern Arabia have carried on trade for centuries.

Where men go down into the deep.—The most celebrated pearl fishing banks of the world extend 300 miles along the sandy coast of Arabia on the Persian Gulf. The center of the industry is the Bahrein Islands, which lie near the shore. About \$1,000,000 worth of pearls are secured annually and much mother-of-pearl is exported. The oyster from which the pearl is secured is larger than the one we use for food. Men go out in boats and often remain on the water several days at a time. The diver is almost naked. He carries a bag fastened around his waist in which to put the oysters. A long knife in a sheath is attached to his arm. This knife is for defense against sharks, which are numerous in the waters. The divers earn about fifty cents a day for their dangerous and exhausting work.

Other products.—Many horses, camels, mules, and sheep are raised. Arabian horses are noted all over the world for their beauty, docility, endurance, and speed. Those from Nejd, where the best animals are raised, are smaller than American horses. They can travel long distances without water,

and often go twenty-four hours in summer and forty-eight hours in winter without drinking.

In the fertile valleys in Yemen, wheat, corn, barley, millet, and coffee are cultivated. Yemen is justly noted for its coffee, of which only a small quantity is produced. The tree blossoms in March, and the first crop of berries is picked in May and the second and third crops later in the year. The coffee for export is put into bags and shipped from Aden. Mocha, from which Mocha coffee gets its name, is no longer a center of the industry. Fruits, such as oranges, lemons, figs, pomegranates, bananas, dates, and plums are raised there, as well as indigo and some sugar cane. In the oases, temmin, which is similar but much inferior to rice, is raised. Here also we find dates, grapes, plums, citrons, melons, tomatoes, cucumbers, beans, and pumpkins, besides many food plants that are new to us.

Perfumes, medicines, and gums.—The Bedouins sell civet from the civet cat, and musk, which they obtain from the muskdeer, to the traders. Many aromatic and medicinal plants abound in Arabia. Among them are the lavender, wormwood, and jasmine. Khat leaves are chewed universally by men, women, and children in Yemen. It is a stimulant, and the natives call the plant the “flower of paradise.” It is to them what opium is to the Chinese.

Many gums and resins are found here, of which gum arabic, myrrh, and frankincense are perhaps the most familiar to us. The “wise men from the East” when they came to worship the Holy Babe “presented unto him gifts; gold, frankincense, and myrrh” (Matt. 2). Nicodemus “brought a mixture of myrrh and aloes, about an hundred pound weight,” to be used in preparing the body of the beloved Christ for the tomb (John 19. 39). Frankincense has been used for incense in places of worship for many centuries. God commanded Moses to prepare it for burning in the tabernacle set up in “The Wilderness” of this very country (Exod. 30. 34).

1. What is mother-of-pearl and to what uses is it put?
2. From what animals do the Arabs get ambergris, civet, and musk? For what are they used?
3. Review lesson 6 if you cannot remember the things the Arabs make from the date palm and its fruit.
4. Read "The Leap of Roushan Beg," by Longfellow, before you come to class.
5. Why are the people of the East great users of perfumes?

SHIPPING CENTERS

Arabia, as we should expect from what we have just learned, has few cities of any size, and these are near the coast. With the exception of Mecca and Medina, the cities of Arabia are noted chiefly for their shipping.

A British fort.—Aden, the chief outlet for the products of Arabia and the greatest camel market in the world, is owned by the British, who use it as a coaling station. It has no shade, no garden, no green grass, and its one-and-one half story houses are closely crowded together. Water is very scarce, and everyone except the British soldiers, who have a certain quantity given them daily, pays for all he gets. The government has condensers, which distill water from the sea. Rain seldom falls in this region, but when showers do come the streams rush down the mountain sides and fill the tanks which are built just above and back of the town. These tanks are



Courtesy of Garrett Biblical Institute.

PORTION OF THE WATERWORKS
SYSTEM AT ADEN

marvels of masonry constructed several centuries before Christ, supposedly by the descendants of the Queen of Sheba.

Inland centers of trade in Yemen.—Taiz is the center of Khat culture in Arabia. Two thousand camel loads of the leaf are taken to Aden annually. Taiz was at one time a prosperous center of learning, and Firozabadi, the Noah Webster of Arabia, edited his "Ocean Dictionary" here. Sara, with its fifty thousand people, is the most prosperous city and trade center in Yemen.

Seaports.—Jidda, the port of Mecca, has a trade in supplies for the sacred city. It is noted chiefly as the place where pilgrims who come by sea leave the boats and take the train for the shrine of Mohammedanism. Koweit, a busy town at the head of the Persian Gulf, exports dates, sponges, and pearls. Muscat is the chief port on the eastern side of the country, and imports rice, corn starch, sugar, piece goods, coffee, silk, and petroleum. Its exports are dates, fruit, shark fins, mother-of-pearl, fish, and salt. Most of the Arabian dates shipped to America come from this region, and Muscat is the distributing port for American cotton goods, which are highly valued by the Arabs.

1. Why are there so few cities in Arabia?
2. Account for their location.
3. What effect has their location on their climate?
4. Name and locate the seaports of Arabia on your outline maps.
List the products shipped from each port.
5. Name the chief imports of Arabia.

LESSON XXII

THE PEOPLE OF ARABIA

ARABIA was settled in very ancient times by a white race called Semites. The remaining tribes of this race are the Arabs and the Hebrews, who speak dialects of the same tongue. The best Arab tribes were Semites, but there was and still is a large mongrel population in many parts of the peninsula.

ANCIENT ARABIANS

For ages wandering tribes moved up and down the Arabian plateau in search of pasturage for their flocks and herds. Some of them gradually settled in the more fertile or well-watered spots and became an agricultural and commercial people.

Twenty centuries before Christ bands of roving Arabs invaded Egypt. They slowly overran the country, governing it first through native Egyptian kings. Later they absorbed the civilization of Egypt and became the Hyksos, or Shepherd Kings, of that country. Their dominion over this fertile region lasted for four hundred years. During this period Joseph became ruler in Egypt and second only to the king or Pharaoh in power (Gen. 41. 39-44). At this time also his father, brothers, and all their families went to Egypt to live (Gen. 46).

Pioneers of civilization.—The Arabs as a nation never bowed to foreign conquerors, although they have borrowed freely the ideas and inventions of peoples who have for a time subdued them. They adopted and extended Greek culture. They brought the Arabic notation from India and themselves originated algebra. They also discovered alchemy, and made the beginnings of chemistry. From them we get the words "algebra," "alchemy," "almanac," "zenith," "nadir," "alcohol,"

“alkali.” Many of the names of drugs are borrowed from the Arabic language. The properties of acids and alkalis and distillation of alcohol were known to them. Arab learning and skill started the civilized world on its upward way. One thousand years ago these people were the best doctors, astronomers, and mathematicians in the world. They were among our earliest geographers.

Under the banner of Mohammed some of these Arabs, called Moors, carried their civilization across northern Africa into Spain and the seacoast of France. These Moors improved the agriculture of the country and introduced many new food plants into Europe. Most of this ancient culture was lost when the Arabs were conquered by less cultured invaders, as the Turks.

1. Study your map of the old world carefully and tell why Arabia has a mongrel population.
2. Hunt up the meaning of any of these words that are unfamiliar to you: algebra, almanac, zenith, nadir, alchemy, and alkali. Use each word in a written sentence.
3. Find out all you can about the civilization of the Moors.

LIFE IN MODERN ARABIA

Four fifths of the people of Arabia to-day live in towns, villages, or some place of permanent abode. The Arabs call the residents of towns Al Hadr, or “Dwellers in Fixed Localities.” Some of the tribes keep tents in readiness for pilgrimages and caravan trips to more favored spots with their flocks. A ruler, or sheik, controls each tribe, town, or encampment and settles all tribal disputes.

An uneducated people.—Education is almost unknown in modern Arabia, and the few people who are cultured are a class by themselves. In the smaller towns there are no schools. The city of Mecca has many schools, but little practical education. Only the memory receives training. Children are taught the alphabet on small wooden boards. The ninety-nine names

of Allah (God) are taught, and the first chapter of the Koran memorized.

The older pupils study grammar, the sciences, and Arabian traditions. The instruction is given largely by lectures, and textbooks are seldom used. Lessons are heard during the morning. The afternoon session is interrupted by the Mohammedan call to prayers. The favorite place for holding the schools is the court of the great Mosque, where there are many distractions. Such schools as these may be found in Medina and some other Arabian cities.

The Al Hadr.—Most of the town and village dwellers are farmers, who till the land in the oases. Sometimes this land is far from the village, and the farmers spend much time in going to and from their work. Not infrequently these workers spend the night out under the stars. Their patches of ground are not fenced, but the boundaries are marked by mere stones.

Small villages are often located near the larger springs. Palm trees are set in pits about ten feet deep to get the dampness in the ground. The soil is irrigated with water drawn in a bucket by means of a rope on a pulley. The power is supplied by a camel, whose driver empties the water into a trough.

Homes of the villagers.—The low mud houses are flat roofed. Some are caves dug in the ground. They have no windows nor chimneys. The mud bins which hold the salt,



AN ARAB SCHOOL

grain, and flour are built against the wall. The family sleep in dark recesses in another part of the wall, and guests lie on the floor in the middle of the room.

In some parts of the country there are better homes of rough stone daubed with plaster. A low door is the entrance to the coffee room, where guests sleep on the floor. If the owner is well-to-do, there are carpets or rugs for coverings and cushions for seats. In the fireplace at one end of the room coffee is kept steaming, for the Arabians are inveterate coffee drinkers.

Breaking bread.—The breakfast is a simple one of dates and whey. The only substantial meal of the day is eaten after sunset. Stewed mutton, kid, or camel, with a supply of gravy turned over a mound of boiled rice, carrots fried in butter, curd, dates, and other fruits or sweets are served. If the host has English or American guests, he often tears morsels of meat and puts it into their hands. The meal is a very short one. No conversation is carried on, for it is not considered fair to linger over the food when servants are waiting to eat what remains.

The natives believe that guests are sent of God and must be well treated. If an Arab eats salt and bread with one, he is bound to friendship for three days and must protect him. After that he may freely steal his money or luggage. When an Arab swears to be a "companion" to a man he is very loyal, and will not forsake him even in great danger.

MODERN ARABIANS

The Arabs are tall, straight, and well-formed, with dark eyes, sharp noses, and coarse, black hair. They are a strong race; dwarfs, cripples, and misshapen people are seldom seen. Hereditary diseases are almost unknown among them. Except the Meccans, most Arabs are simple and clean in their habits.

The men look picturesque in their long, white cotton gowns open at the chest and belted with a girdle of leather. The cloak is striped black and white and made of goats-hair cloth.

The headdress is of the oldest type known, and was worn fourteen centuries before Christ. It consists of a large square of cloth called *kaffejeh*, which is doubled cornerwise. It is laid

on the head and held in place by an *agal*, or thick double coil made of black wool or goat's hair. The variations in this coil denote the wearer's place of residence. Sandals cover the feet. Most men shave their heads according to the Mohammedan custom.

ILLS AND CURES.—Many Arab women profess a knowledge of herbs and practice the art of healing, so regular physicians have to do other work to help them make a living. These doctors are supposed to know the ailments of the patient

without questioning him, as well as how to cure him. Searing or burning of sores is practiced. Simple herbs, amulets, charms, etc., are used, and honey is a panacea for many ills. Medicines are classified as hot, cold, wet, and dry.

MOTHERS OF MEN.—All Arab women tattoo their hands and faces and sometimes other parts of their bodies. Bedouin women do not veil their faces as other Arab women do. Most of them work very hard and have few pleasures and no privileges. The men look upon their women as house servants, not as companions.

The people are very superstitious, and tree and stone worship still exists in parts of Arabia. No leaves are picked from sacred trees, but bits of calico and beads are tied to them.



ARAB WOMEN WEAVING



ORIENTAL WOMAN

1. Compare the life of villagers in Arabia with that of the peasants of Palestine. Why is it so similar?
2. Have you ever met an Arabian? If so, describe him.



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BEDOUIN WOMEN MAKING BREAD

DWELLERS OF THE OPEN LAND

The Bedouins, of whom we studied in Lesson V, comprise about one fifth of the population of the country. They are nomads from necessity, as much of the land is good only for grazing. Often the grass withers and the springs dry up in the

highlands, so the people move to lower levels, where even if the grass is poor there is drinking water.

Lawless men.—Sometimes the tribes go on long raids to plunder or fight a foe. Many die of fatigue, hunger, or thirst on these long raids. They leave all the work to the women, so the men become very lazy. As the country is developed, and the government becomes more stable, roads, trade, and irrigation will enable many of these Bedouins to become villagers. As yet they are headstrong, defiant, and impatient under restraint, for they have been free from laws, courts, and police for many generations.

1. Review Lesson V and describe the life of the Bedouins.
2. Why do they so readily turn raiders and plunderers?
3. Will their number increase or diminish as the conditions in southwest Asia improve?
4. Bring to class all the pictures you can find of desert life and desert dwellers.



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A BEDOUIN HOME

LESSON XXIII

THE SACRED PLACES IN ARABIA

Two of the most barren regions of Arabia, namely, Sinai and Hejaz, are the cradles of the law to millions of Jews, Mohammedans, and Christians throughout the world. Moses, during his forty years of leadership of the children of Israel in the peninsula of Sinai, wrote his code of laws based on the Ten Commandments. These Ten Commandments, which all Christian, and even the Mohammedan, nations accept as a direct mandate of the Almighty, were given to the world from Mount Sinai. Mohammed wrote the Koran, which is the sole guide of millions of his followers, during his life in Mecca, the chief town of Hejaz.

THE WILDERNESS OF SINAI

Sinai, a triangular peninsula in northwestern Arabia, is the oldest known geological formation on the earth. It is a rocky limestone plateau with craggy precipices, intersected by narrow gorges and sandy valleys. The land is a desert region with a few oases along the coast or nestled deep in the rocky valleys. Among the oases are Firan, the "Pearl of Sinai," and Moses' spring, the latter one of the richest of them with many date palms circled by bare cliffs. Hazereth is a small but beautiful oasis situated in a narrow, stony valley. It was here that the children of Israel tarried seven days when Miriam was smitten with leprosy (Num. 12. 10-16).

Sinai proper.—It was in the southern part of this barren Sinai region, or, in the wilderness of Mount Sinai, that the chosen people spent most of the forty years of "The Wandering." As a matter of fact, about thirty-nine of these years were spent in camp in this place and only one in actual travel.

An eventful journey.—The Bible tells how the children of Israel passed “out of the land of Egypt by their armies” (Exod. 12. 51) and crossed the arm of the Red Sea. Their deliverance from the pursuing hosts of the Egyptians is celebrated in the song of Moses and his sister Miriam, “Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea” (Exod. 15). They traveled through the sandy plain that skirts the Gulf of Suez. After wandering in the desert of Shur, where they found no springs, the host reached Marah, whose bitter waters Moses sweetened by casting a certain tree into them (Exod. 15. 23-26).

Passing southward, “They came to Elim, where were twelve wells of water, and three score and ten palm trees: and they encamped there by the waters” (Exod. 15. 27). After a few weeks’ journey the fugitives reached the “Wilderness of Sin,” where flocks of quail gladdened the eyes of the hungry people (Exod. 16. 13). Travelers tell us that quail are still found in this region. At Rephidim, the Amalekites, who had roamed this desert region since the days of Abraham (Gen. 14. 7), attacked the wanderers (Exod. 17. 8-16), but were defeated by Joshua and his warriors.

The Mount of God.—Within two and one half months after their departure from Egypt, the children of Israel reached Mount Sinai, which, before the days of the Exodus was known as Horeb, or the “Mountain of God.” They remained in this region for a year. Here the Law was given to them through Moses, the golden calf was set up, the people punished for their idolatry, the tabernacle for the worship of Jehovah built, and a census of the people taken.

The huge granite range of Sinai rises like a great lighthouse between the continents of Asia and Africa. Three peaks averaging over seven thousand feet in height all lie within a circle whose radius is not more than twelve miles. There has been much dispute as to which of the three peaks is the real “Mount

of the Law" (see Frontispiece). Most modern scholars agree on Jebel Sufsafeh. At the foot of this peak is the only plain large enough to hold the children of Israel, who were gathered there the forty days and forty nights that Moses was absent on the mount (Exod. 19. 16-20).

The only Christian stronghold in Sinai.—Just to the left of Jebel Sufsafeh in the valley stands the monastery of Saint Catherine, which occupies the site of a fort built by the Roman emperor Justinian in the sixth century after Christ. This is the only spot in the sacred peninsula not captured by the Mohammedans. The old buildings are surrounded by a high wall. A somewhat lower wall surrounds the gardens, which the monks have made beautiful by incessant labor. In the center of these gardens is their chapel.

The entrance to the main building of the monastery is through a low door capable of being barricaded against an invader. At the first sign of danger this entrance is partially walled up and the door closed. The only means of communication with the outside world then is by a basket, let down from a portcullis.

This monastery has been a noted pilgrim shrine of the Greek Orthodox Church for centuries. It contains priceless books in its famous library. The Codex Sinaiticus, the most precious of all the Bible manuscripts, was discovered here in 1844, and later taken to Petrograd. Histories of Christianity in the tongue of nearly every Christian nation are found here.

Noted shrines.—The monks have erected crosses on the sacred spots in the vicinity, but the great shrine is the Mountain of the Law which rises behind the monastery. About three thousand pilgrimage steps, which cost the monks an enormous amount of labor to cut, form the ascent to the top. Part way to the top is a shrine to the mother of our Lord and a chapel to the Prophet Elijah who "came thither unto a cave, and lodged there" (1 Kings 19. 9). A guide shows the pilgrim the

spot where "Moses hid his face; for he was afraid to look upon God" (Exod. 3. 6).

Modern "wanderers."—During the World War the peninsula of Sinai was the scene of another great movement of people from Egypt to Palestine, for it was over this route that the armies of the Allies advanced. They too suffered great hardships from heat, dust, flies, and the desert thirst which is almost unquenchable. The soldiers were allowed only one gallon of water a day for cooking, washing, and drinking. Every drop of water used in the Sinai campaign had to be carried forward in tin boxes called "fantasies." The British finally mustered tens of thousands of camels to carry the supplies for their army and for the



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THE HOLY STAIRWAY, MOUNT SINAI

four hundred thousand men whom the Arabs furnished in this great campaign to destroy the power of the Turk in southwest Asia. Motor cars and artillery had to be hauled over the soft sand. This was a difficult undertaking until a young officer discovered that by laying chicken wire on the sand the cars and guns could be moved forward.

A great military base of supplies.—The Egyptian State Railway carried soldiers to Kantara, on the Suez Canal, where the British built the first bridge across that waterway. From Kantara they sent forward men, munitions, food, and all the supplies for a large army, so this place became a great military base. During the last year of the war the city contained a military population of over one hundred thousand. The city is the starting point of the Palestine Military Railroad, which the British built during the war. It is now a small garrisoned railroad town on the route from Cairo to Jerusalem.

1. Some pupil volunteer to hunt up (in Bible supplement) the route of the children of Israel through the peninsula of Sinai, and draw the map of it on the board. Locate on it the places mentioned in the text.
2. Boys and girls repeat the Ten Commandments responsively in class. (Use the briefer form.)
3. Who set up the golden calf while Moses was absent in the Mountain of the Law? What relation was he to Moses? (Exod. 32.)
4. Why were Moses and Aaron not allowed to enter the promised land? (Num. 20. 8-12 and Deut. 32. 49-52.)

UNDER THE BANNER OF MOHAMMED

Arabia is important as the country most sacred to Mohammedans, who comprise one seventh of the population of the world. Mecca, the birthplace of their prophet, Mohammed, and Medina, where he is buried, are to them the most sacred cities on earth. The other two of their "four sacred cities" are Jerusalem and Hebron.

The city of pilgrims.—Mecca, which, according to the Moslems, lies exactly beneath God's throne, is forbidden ground to all who are not believers in Mohammed, hence few foreigners have ever succeeded in visiting it. Pilgrimage to it by Mohammedans is commanded in the Koran. The city is situated in a

pocket surrounded by rough hills. No manufacturing and almost no trade is carried on here. The people make their living from the tourist traffic. They sell food and clothing, act as guides and contract for transporting pilgrims to and from the holy city. The houses have more stories than those of most oriental cities, for rooms are in great demand, and all wish to be as near the holiest mosque as possible. No fine palaces or gorgeous mosques are built here, as the people venerate their Great Mosque too much to erect any building that might rival it.

The Moslem "Holy of Holies."—The most revered spot in Mecca is the Kaaba, a building situated in an open oblong space about 250 yards long by 200 yards wide. The Kaaba is cubical in shape, and is believed by the Mohammedans to be a reconstruction of the house in which Adam and Eve dwelt in paradise. The top is open, but the sides are hung with a beautiful black silken covering on which verses from the Koran are wrought. The celebrated sacred "black stone" rests in one corner of the Kaaba near a beautiful silver door.

There are many traditions concerning this stone, which was an object of worship for centuries before the days of Mohammed. All Moslems believe that it came from heaven pure white, but has been blackened by taking over the sins of the pilgrims who have come from all parts of the earth to kiss it and so lose their sins.

The prophet of the sword.—Mohammed, in whose honor the pilgrimages to Mecca are made, was born here A. D. 570. Some writers call him a "mere camel driver," but many of the best authorities tell us his grandfather was the most powerful man in Mecca. On reaching manhood he married a wealthy widow, Khadijah, who exerted a great influence on his life and became his first convert. He suffered many persecutions during the time he was trying to win followers to the religion he founded. During thirteen years of trial he wrote the Koran, or "the Reading."

The Mohammedan Bible.—Some critics call the Koran a book without a beginning and without an end. It is an unorganized mass of one hundred and fourteen chapters, some long like those of the book of Genesis, some short like a few of the psalms. The entire book is shorter than the New Testament



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GENERAL VIEW OF MECCA SHOWING THE KAABA

and contains laws, precepts, and stories. It tells of Adam, the patriarchs, Moses, Solomon, and Jesus Christ. It mentions Alexander the Great and the fable writer, Lokman (the Arabian Æsop). Its stories are founded on the Jewish Talmud rather than on the Old Testament.

The ideas of God presented in the Koran are not of his righteousness, but his power. The Koran sanctions slavery and polygamy, secludes and degrades women, and commands religious intolerance.

El Medinah (the city).—Medina, which some followers of Mohammed consider as sacred as Mecca, his birthplace, contains the tomb of the prophet. Pilgrimage here is not required, but is considered very desirable by devout Moslems.

This walled city of 30,000 people is surrounded by high gardens and miles of palm trees. The armies of the Allies captured it some months after the Turks had surrendered to General Allenby, and Medina is now under the dominion of King Hussein of Hejaz.

1. Name four sacred cities of the Mohammedans. What two are located outside of Arabia?
2. Locate them on your outline map of southwest Asia.
3. Why will Mecca and Medina never become great commercial centers?

LESSON XXIV

TRANSPORTATION IN ARABIA

"CRUDE transportation means isolation." Arabia has no inland waterways, no broad highways, and but two railroads. It is practically cut off from the great land traffic of three continents by its barrier of highland and desert.

Arabia's longer railroad, which was built to carry pilgrims to Mecca, traverses barren and lonely places instead of passing through thriving towns. The other railroad, which crosses the barren Peninsula of Sinai, was built by the British to bring army supplies from Cairo to Palestine. Thus the people in this great region of isolated country must depend chiefly on animals for transportation, horses, mules, donkeys, asses, and camels being used.

THE SHIPS OF THE DESERT

Camels are very ancient beasts of burden, for we read that Abraham had them when he sojourned in Egypt nearly two thousand years before Christ (Gen. 12. 16).

Arabian camels.—The camel is best developed in Arabia. The short-haired, one-humped variety found in the southern part of the country is able to endure much thirst and heat. The two-humped, long-haired Bactrian camel, which lives farther north, is more tolerant of cold, and will even eat snow when thirsty. By common usage in the East a camel is a "pack-horse," and a dromedary is a "race-horse." The former usually travels six hours a day at the rate of three miles an hour, the latter can go six miles an hour for fifteen hours each day for a week. The dromedary stores in its stomach at one drinking enough water to last it for a journey of a week or ten days.

The Arabs have a saying that "The camel is the greatest of

all blessings given by Allah to mankind." Its long neck gives it a wide range of vision in a country where dangers are many. The cartilage in its mouth is a protection so it can eat thorny plants. Valves protect its nostrils, and its small ears do not fill easily with sand during a desert storm. The calloused breast and knees give the camel pads on which to kneel. Its large, cushioned feet enable it to travel in the sand, and they leave a trail which is easily followed. The hump is a reserve food supply. The arched backbone is constructed to sustain the greatest weight in proportion to its length. The usual load for camels is from four hundred and fifty to five hundred pounds weight.



Courtesy of International Harvester Co.

AT HOME IN THE DESERT

The hair of the camel is used for making coarse and fine cloth, tents, ropes, exquisitely woven camels-hair shawls, and for brushes. The dung comprises the only supply of fuel for many dwellers in the desert. From the milk the women churn butter. The Arabs eat the flesh of the camel, and use the hide and bones in various ways. On trips through the desert when there is no fodder for the horse, the Arab takes a milch camel with him and gives the milk to his favorite steed for food.

1. Write a short sketch of the camel, dwelling on his usefulness to man.
2. Contrast the horse and the camel.
3. Bring all the pictures of camels and caravans that you can find to class.

CARAVANS

Traveling in the arid regions of southwest Asia and Africa is so difficult that people have banded together into caravans for centuries. They have followed well-known trails from Mesopotamia to the Mediterranean Sea and to Egypt, passing through towns many of which we have visited in previous chapters.

Banded together for protection.—Caravans vary from a score to several hundred camels. The animals are led by a guide mounted on a mule or horse, rarely by a man or boy on foot.

In trading caravans, like the one in which Joseph traveled to Egypt (Gen. 37. 28), are many richly laden camels. The owners pay the sheik or chief through whose territory they are passing for protection from attack. Travelers often join these large caravans as they start out from trade centers.

Caravansaries, where man and animals may have shelter for a few



Courtesy by Keystone View Co.
COURTYARD OF AN OLD KAHN OR CARAVANSARY, SHOWING LOADED CARAVAN

cents, are found in all large cities and many towns in the East. A caravansary is sometimes built by a rich man and given to the public as a hospital or a library is in the United States.

The use of these buildings is free to the traveler. The "inn" is often two stories high and is very strongly built. It surrounds an open court; which sometimes has a fountain in the center, or a cistern in one corner. A platform rises from two or three sides of the court and is divided into many sections. Behind each section is a small, dark room for the traveler. His animals are kept in the stable side of the building. On account of the heat many caravans move at night and rest part of each day.

Under the open sky.—In regions where there are no "rest houses" the camels of a caravan are grouped inside of an enclosure made of their loads, where they are watched carefully so they may not escape into the desert. The men sleep in their long cloaks. If there is danger they huddle near the animals with their guns at their sides, while watchmen patrol the camp.

1. Would you like to take a trip by caravan in Asia? If you would, tell the route you would choose and why. What time of the year would you prefer to go? Give the reason for your answer.
2. Describe a night's rest in a caravansary. Why would it doubtless be a noisy place? Would it be very clean?
3. Tell what merchandise the camels in an Arabian caravan would probably be carrying. In a caravan going through Persia.

ARABIA'S CHIEF SOURCE OF WEALTH AND ITS FUTURE

The carrying trade of Arabia has been and still is its chief source of wealth. The products of India are sent through Muscat (Lesson XXI) and Aden to Africa. Cotton cloth is received, and ivory, gums, and dyewoods sent back to Bombay. Many American goods are shipped to Arabia from ports in India. Native importers also handle our goods at Aden, Hodeida, and Muscat.

Arabia's trade with the United States.—Motor cars, bicycles, sewing machines, safety razors, clocks, typewriters, cheap

watches, and phonographs bearing the trademarks of American firms are common in the bazaars from Koweit to the shores of the Red Sea. Much starch made from our corn goes into the popular sweet of the Orient, "Turkish delight."

In the years preceding the World War the United States was Arabia's best customer, buying thousands of boxes of dates, Mocha coffee from Yemen, and hundreds of thousands of brine-cured goat and sheep skins.

Under a British protectorate it is hoped that the Arabian tribes will become more united, and that the several separate kingdoms will work in harmony. Railways, irrigation projects, and other forerunners of civilization will bring back much of the trade which in ancient days was carried on by caravan through the Yemen northward. The demand for oil, cloth, tools, and other manufactured goods will greatly increase commerce with Mesopotamia, India, Europe, and the United States.

1. Why is the carrying trade of Arabia its chief source of wealth?
2. Make a list of its chief imports and tell from what countries they come. Will this trade increase? Give the reasons for your answer.
3. Boys, find out all you can about the work of Colonel Thomas Lawrence among the Arabs. (Reference: John Finley, *A Pilgrim in Palestine, Asia*, Vol. xix, No. 12; Vol. xx, Nos. 3, 4, 5, 6.)

LESSON XXV

EGYPT, THE GIFT OF THE NILE RIVER

ANCIENT Egypt, or Kem, occupied the rich flood plain and delta of the Nile River. This region even in olden times was a network of canals by which the flood waters of the Nile were controlled and used for irrigation.

A LAND OF BEGINNINGS

Egypt is a land of beginnings. Here agriculture early attained a high degree of perfection. Copper was smelted more than B. C. 3000. The use of metal enabled the Egyptians to discard the rude stone implements then common and in their stead employ those of metal.

Near Thebes, which was the center of the first great civilization in Egypt, are ruins which tell of the use of the reaping hook in harvesting wheat B. C. 2500.

Important inventions.—The Egyptians devised the calendar, dividing the year into twelve months. They found their writing by pictures inadequate, so invented phonetic signs to supplement these. Thirty centuries before the Christian era they possessed an alphabet of twenty-four letters. They wrote upon thin strips of the river reed, *papyrus*, and later pasted these narrow pieces into larger sheets, thus giving to the world its first paper. They knew something of astronomy, and made a beginning in the art of medicine. They gave the world the beginnings of mathematics, chemistry, architecture, sculpture, and painting.

Builders.—The early homes and tombs of these Egyptians, being made of sun-baked clay, with possibly some parts of wood, have all disappeared. About thirty centuries before Christ,

however, they were building tombs of stone, among them great pyramids beautifully covered with limestone. There are in the Nile Valley remains of fifty or sixty of these mammoth structures, which were the tombs of kings.

The largest of the pyramids is Cheops, one of many near Gizeh. It was once 480 feet high and contained two and one third million blocks of limestone. Its base covers thirteen acres, and the platform at the top is large enough to serve as the foundation for a house. Herodotus tells us that it took one hundred thousand men working in relays for twenty years to complete this structure. Ruins of the town which held the barracks for them may still be seen.



Courtesy of Miss. Wm. L. Bradley.

RUINS OF ANCIENT EGYPT

of narrow linen strips. Many of these "mummies" are found in a state of perfect preservation after many centuries. As they believed the spirit needed food and other comforts, the tombs were filled with the belongings of the dead and dishes of food and drink were placed in them.

Rulers and captives.—The ruler was called Pharaoh. Even in Abraham's day, when many people lived in tents, the pharaoh had his palace and princes under him (Gen. 12. 15). The rulers

Egyptian religion.—The religion of the Egyptians taught them that the departed soul returns frequently to the body, hence they embalmed their dead. This practice led to the study of anatomy and the properties of herbs and preservatives. The dead body was cleansed by the use of salt and wine, preserved with myrrh, cassia, or gums, and wrapped in thousands of yards

needed these princes and many other officials, for there was no money in those days, and the taxes from a prosperous people had to be collected in produce. The treasury of the king was not one massive building, but many storehouses and granaries. The officers had to collect and care for all sorts of produce, even live animals, and buy and sell as great merchants do to-day. Joseph was one of these officers, for the Bible tells us (Gen. 41. 46) that he "stood before Pharaoh, king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt," and laid up food in the cities.

We learned in Lesson XXI of Joseph's high position in Egypt, the coming of his people from Canaan and their subsequent bondage. This bondage undoubtedly occurred during the reign of Pharaoh Rameses II, for the Bible story says (Exod. 1. 11) the children of Israel "built for Pharaoh treasure cities, Pithom and Raamses." The site of the former was discovered in 1883.

Moses, who was the leader of the Hebrews in their flight from Egypt through Sinai, "was learned in all the wisdom of the Egyptians" (Acts 7. 22). Much of this knowledge he used in writing the laws and rules of living, which he gave to the chosen people during his forty years of leadership.

A country of many rulers.—As the population of the world increased, Egypt became the highway for the westward movement of peoples. Other nations advanced and waged destructive wars with it, until it was finally conquered by the Greeks under Alexander the Great.

The Greeks developed the resources of the country and made Alexandria one of the chief centers for commerce and learning in the world. Under the Romans, who conquered the country during the reign of Augustus Cæsar, Alexandria rose to even greater importance.

In the first century A. D. the Christian religion became established in the Nile Valley. Monuments show that Christianity had a foothold in the hearts of the people there as early as the

third century A. D. About a hundred years later it became the religion of the country.

In the path of the destroyer.—After the fall of Rome, Egypt suffered many invasions. The Mohammedan Arabs conquered it A. D. 641 and destroyed the greatest library in the world, that at Alexandria, declaring that the Koran contained all the wisdom man needed. From that time until 1882, when the English and the French took control of the finances of the country, Egypt was governed by the Arabs or the Turks. France withdrew her protection and the country was under the control of the English.

1. Locate ancient Egypt and tell why a great civilization sprang up there very early in the history of the world.
2. What are some of the inventions and discoveries for which the world is indebted to the Egyptians?
3. Have you ever seen an Egyptian mummy? If so, describe it. Why did these people embalm their dead?
4. Find as many pictures of the pyramids and other ruins of Egypt as you can.

MODERN EGYPT

Egypt of the present day has an area four times that of New York State. The oasis of the Nile, which is but a small portion of the total area, is almost the only part that is productive. About 11,000,000 people live in this territory, a population larger in proportion to its cultivated lands than that supported by any region on the globe.

Products of the soil.—The climate makes it possible with irrigation to produce two or three crops a year. Agriculture is the chief industry. The principal crops are wheat and corn, which are the food of the people, clover for the work animals, and cotton for market.

Date palms grow along the Nile, and vineyards and groves of oranges, lemon, and figs are seen in various parts of the

country. Some grazing is carried on along the river and on the plateau. Cotton is the chief export, and is shipped to Great Britain and the United States, where it is greatly prized for its long fiber.

Trade and transportation.—The foreign trade of the country is carried on mainly with Great Britain. The chief ports



CITADEL OF CAIRO

are Alexandria, which has twenty steamship lines, and Cairo, the capital, which is the port of entry for products to Central Africa. A railway which is part of the Cape-to-Cairo line, traverses the country from Khartum to the Mediterranean Sea. At Berber a branch goes eastward to the Red Sea.

The Assuan Dam has added 1,000,000 acres to the culti-



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THE SUEZ CANAL, PORT SAID, EGYPT

vitable land of Egypt, and \$15,000,000 annually to its wealth. It was constructed by the English at a cost of about \$12,000,000 and has transformed Egypt into one of the richest countries of the world instead of one of the poorest.



Courtesy of the International Harvester Company.

THE ASSUAN DAM, EGYPT

1. Locate Egypt on a world map and trace modern trade routes by railway and waterway from it to Damascus, Bagdad, and India.
2. Name the chief products of the Nile Valley.
3. Find pictures of the Suez Canal and the Assuan Dam.
4. A volunteer committee report to the class on the work of General ("Chinese") Gordon and General Lord Kitchener in northeast Africa.
5. Tell of the work of the British in Egypt since 1882.

LESSON XXVI

ARMENIA

IN a picturesque region of southwest Asia inclosed by the Caucasus, Taurus, Anti-Taurus Mountains, and the Syrian Saddle, live the most persecuted people of the world, the Armenians. They are a very ancient nation and once ruled a country washed by the Black, Caspian, and Mediterranean seas.

THE SWITZERLAND OF ASIA

The Armenia of to-day is a beautiful rugged country of mountains, plateau, and plains, some of which are a mile above sea level. Roughly speaking, it extends from the Caspian nearly to the Mediterranean Sea. On account of the beauty of its scenery it is often compared to Switzerland. It is an old volcanic region with peaks of lava, the most noted of which is Mount Ararat (Gen. 8. 4), on which the natives tell travelers that pieces of Noah's ark are still to be found. The Armenians will not climb Mount Ararat, for they believe many evil spirits dwell there. This snow-crowned mountain, 17,750 feet high, supplies water for rivers which flow out in all directions and empty into the Caspian and Black Seas and into the Persian Gulf.

The source of great rivers.—The Euphrates, Tigris, Araxes, Pison, and other rivers which water orchards and vineyards have their sources in this region. The land has slowly sunk over certain sections, leaving depressions some of which are 100 miles long and 1,000 or more feet below the surrounding level. A few of these basins contain lakes, such as Van, which has an area of 1,500 square miles. Fertile plains are found which the streams have partly filled with sediment.

1. Tell about the geographic features of Armenia and their formation.
2. What rivers that you have studied in previous chapters rise on this plateau? Trace them.

RESOURCES AND PRODUCTS

Taken as a whole, Armenia is a country divided by mountains and gorges into small and rather isolated districts which vary greatly in surface, fertility, and climate.

Climate and products.—The Armenians claim that they have the most healthful climate in the world. Few diseases are known there, and when they have proper food the people are strong and well. Many live to a very old age. Men and women from eighty to eighty-five years old are often able to do hard work.

The winters are cold and, in the higher regions, which have an altitude of from 4,000 to 7,000 feet, last from the middle of October to the beginning of May. Much snow falls, but the air is dry, pure, and agreeable. The weather is milder and more pleasant in the valleys. The summers in these regions are dry, but there is a plentiful supply of water for irrigation.

Armenia covers the same latitude as the region extending from North Carolina to Massachusetts. With its fertile soil and varied climate it is capable of producing all the grain, vegetable, and fruit crops found in the eastern and southern portions of our country. Wheat, barley, and the hardier fruits and vegetables thrive in the cooler uplands. Indian corn, tobacco, oats, rice, and sugar are raised in the warmer valleys and in the southern part. A great variety of fruits are produced, among them the grape, which is unexcelled in quality. Olives and figs, both the wild and cultivated variety, thrive here. Filberts and English walnuts grow wild on the hillsides. These people are noted stock breeders, and excellent goats, sheep, cattle, camels, mules, donkeys, and horses are raised. They export hides, leather, and lambskins.

Mineral resources.—The region is rich in mineral resources, which are practically undeveloped. The Turks would not permit the Christians to work the mines, and they themselves had no money with which to operate them. Marble and other beautiful stone are abundant. There are deposits of coal, iron, silver, lead, copper, alum, and other minerals in various parts of the country. Alum is exported. Rich copper and silver mines are located near Kharput (Karpoot). Rock salt deposits and salt springs abound and would bring a good income if they were exploited.

Little manufacturing and transportation.—Under the Turks the Armenians were not allowed to develop the water power. The few factories they built have been destroyed by the raiders. The money the Turkish government allowed for

wagon roads was misspent by its incompetent officials, so there are no good highways in Turkish Armenia. The Sultan allowed no railroads to be built, for if transportation facilities were provided, commerce would follow and Europeans would flock into the country. That would mean an increase of Christian population in a region where the Mohammedans were striving to stamp it out completely.

There is but little manufacturing done even by hand in the entire region, and commerce by caravan has been almost entirely destroyed. Traffic is carried on by camels and donkeys and mules. Under the Turk-



A MULETEER IN THE NEAR EAST

ish rule it took five or six months for a merchant to get goods from Constantinople to the interior, a distance of 500 or 600 miles. Traveling in this country is very dangerous and unpleasant.

Russian Armenia, which is now included in the Caucasus and is under the control of Great Britain, has a railway and several factories. Many Armenians flocked there after the massacres of 1895-96. Forty thousand people, or one fourth of the population of Tiflis, one of its chief cities, are Armenian.

1. Name the two factors that have the greatest influence on the climate of Armenia.
2. Why is it such a healthful country?
3. Name the chief resources of Armenia. Why are they so varied?
4. Would you expect it under a good government to develop into a manufacturing and commercial country or not? Give the reason for your answer.
5. Name the chief products of Armenia.
6. Why was Great Britain anxious to get control of the Caucasus?

THE PEASANTS AND THEIR HOMES

The Armenians are swarthy, heavy-haired, black-eyed, sharp-featured Oriental-looking people. In general appearance they are very like the Jews, with their prominent noses, near-set eyes, and free use of gesture.

The people.—As a whole, the Armenians are a simple, frugal, uncomplaining, cheerful folk, not as given to hospitality as are most people of the Near East. The women are full of sentiment and emotion, yet under persecution and want they show patience and endurance. When they have an opportunity for schooling, the children show great concentration and average high in their studies. They have unusual artistic gifts, are musical, and born actors. The Armenians speak their own language, which is an Aryan tongue. They have never adopted the speech of the Turk. By the use of their own language they have kept a national individuality, not merging with the Turks. There is little racial antagonism between them and the Turks, the disagreements between them being mostly religious and political.

The homes.—The Armenians live largely in villages. Some

of these are built in the center of fertile fields, and are made up of dark, narrow houses built of unslaked brick. Some houses are built around the sides of a courtyard surrounded by a high mud wall. Others face narrow streets with gutters on each side. The doorsteps usually are full of children. Many villages are made up largely of underground houses; mere excavations in the side of a hill. Travelers often cannot tell where these dwellings are unless they approach them from the front. The hillside buildings are one-storied and flat-topped. Sheep and goats often graze over the grass-covered roofs. The people eat curds and black, unleavened bread baked in thin sheets on a disc of sheet iron.

Dress.—The peasants commonly wear loose shirtlike frocks of cotton over short trousers. Their large, brown sheep-skin caps are heavy, but keep out the heat. The women wear bloomers, with dark bodices folded across their breasts. They dress their hair in two or more braids, and often dye it with henna. Kerchiefs are worn over their heads when they are on the street. The women sometimes veil their faces for safety when they go abroad.

The father rules the house, and his eldest son takes his place after his death. Each son brings his wife home to live when he marries. The families are often large, or they were before the dreadful days of persecution and massacre.

1. Why do most Armenians live in villages?
2. Give two reasons why the villages in the hill-country are built in the ground.

Cities.—Diarbekir, a prominent religious center, is a strongly walled city of 40,000 people situated on the Tigris River. It is an ancient caravan station, and contains many bazaars and khans. The town has lost much of its prosperity, though it still manufactures small quantities of silk. Van, the ancient capital of a province, was once a city of beautiful homes and gardens.

The Hittites, who dwelt in this region, have left pictures and fine specimens of cuneiform writing on Castle Rock, near the city. The place is on the old caravan route from Mesopotamia to the Mediterranean Sea, and before the World War was a prosperous town of 30,000. There were located here an American mission school and an orphanage, as well as a French Catholic mission school. The inhabitants have suffered greatly at the hands of the Turk and Kurd, many having been killed or starved to death.

1. Name some of the chief characteristics of the Armenians.
2. Have you ever met any of these people? If so, describe them.
3. Do you live near any towns where a number of Armenians work? If so, tell in what business they are engaged.
4. Using the map, name and locate the chief cities of Armenia proper.

LESSON XXVII

ARMENIA, A NATION WITHOUT A COUNTRY

THE Armenians have a tradition that they are the oldest nation in the world. They believe that the Garden of Eden was in southeastern Armenia and that Adam and Eve and their descendants lived and died there. They are certain Noah built the ark from gopher wood on their mountainsides, and that it came to rest on beautiful Ararat. Their descent is traced from the son of Tagarmah, the great-grandson of Noah (Gen. 10. 2, 3). They call themselves Haigians, not Armenians. They are not Semites, like the Jews and Arabs, but belong to the Aryan race.

ONE OF THE MOST ANCIENT OF NATIONS

Armenia, called Ararat in the older writings, was a strong kingdom B. C. 2350. The country was rugged, and the people did not develop as great a civilization as did their neighbors in the fertile lowlands of Mesopotamia.

An ambitious people.—The early Armenians desired a share in the rich east and west trade that was carried on in the Syrian Saddle. To obtain this, about B. C. 1500, they pushed their frontier from Mount Ararat to the bend of the Euphrates River and thus cut off Assyria and Babylonia for a time from Nineveh and Carchemish.

When King Nebuchadnezzar captured and destroyed Jerusalem (2 Kings 24) the Armenian king of Ararat was his ally. This ruler carried a Hebrew prince named Shampo to his capital, and he became a sort of a Joseph or Daniel in the kingdom, married an Armenian woman, and founded a dynasty of kings. In the seventh century B. C. the prophet Jeremiah (Jer. 51. 27)

spoke of the "kingdom of Ararat" and referred to it as one of the destroyers of mighty Babylon. The Armenians fell a prey to the Assyrians and Babylonians at various times, but usually had only to pay tribute and were never destroyed, as were the Jews. They boasted a proud culture and were one of the few ancient peoples who never adopted the civilization of the Greeks.

Prosperity and adversity.—During the Middle Ages, which were "dark ages" for Europe though periods of great culture in western Asia, Armenia attained its greatest power. Its area was ten times that of New York State. Its capital city, Ani, was surrounded by massive walls forty to fifty feet high and contained fortresses, palaces, and beautiful churches.

Into this prosperous country came the Arabs with swords, bringing the new religion, Islam, which the Christian Armenians refused to accept. The struggle has been carried on by the Turks at intervals ever since, until this nation has no country and no protector among the great powers of the world. Their worst trouble with the Turks has been since Sultan Abdul Hamid came into power (1876). He levied such heavy taxes upon the Armenians that the government took almost one half of the crops, so the poorer farmers, though industrious, were usually in debt. When a baby boy was born his father had to pay a tax of two dollars. That poll tax was levied because the Armenians were exempt from military service. The tax had to be paid annually as long as the boy or man lived, no matter whether he emigrated or not. No Armenian could travel even in his own country without buying a passport. The Sultan would not allow the name Armenia to be used on maps, government paper, etc., and called the country Kurdistan.

Massacres and persecutions.—During the nineteenth century 240,000 of these helpless people were murdered, and many more suffered bitter persecution. From 1894 through the year 1896 over 83,000 were killed. Their churches, shops, houses, crops—in fact, all they owned—were in many cases entirely de-

stroyed. Whole towns and villages were laid waste and thousands of helpless women and children starved.

The chief causes of these atrocities were religion and jealousy. The Mohammedans are taught that they must kill all who will not accept their Prophet. The Turks feared the spread of Christianity. The Armenians had large families, and the Turks small ones, so the Mohammedan population has been decreasing and the Christian increasing. Many Turks died during their pilgrimages to Mecca. Those who came home often brought cholera germs with them and spread disease among the people which still further reduced their number.

Commercial jealousy also played a part. The naturally shrewd, selfish, and industrious Armenians were absorbing the industries and acquiring the property of the lazy, shiftless Turks. This they, of course, resented. Religion served as a cloak for the Turks and the warlike Kurds of the plateaus, who found it easy to rob the richer Armenians of the fertile plains and, in the name of Mohammed, obtain ill-gotten gains.

A people who were made desolate.—After the raids or massacres, the thrifty Armenians would go back to their deserted villages and rebuild them, or else hide in caves and manage to raise food and acquire property. Then their relentless enemies would again swoop down on them to murder and destroy. This has happened again and again, until the country is in a pitiable state. During the World War thousands of Armenians fought valiantly in the armies of the Allies. General Antranik, their great patriotic leader, with a small force held the Turks in check many times so they could not attack the advancing British forces in Asia Minor. Other thousands of them joined the Russian army, and one of them, General Torcom, rose to high rank.

1. Why have the Armenians been so bitterly persecuted by the Turks? By the Kurds?

THE WORKERS OF THE NEAR EAST

Before the World War the Armenians numbered about 5,000,000 people. Authorities claim that nearly one half of them were killed in battle, murdered, or starved to death during the war and the period immediately following it. About one third of those that are left live in the Caucasus under the control of the British. One half million are scattered through Persia, India, Burmah, Egypt, Austria, England, and America. Two fifths of their number dwell in the land they claim as Armenia (see map). The remaining 750,000 are scattered through other parts of the Turkish empire. One tenth of the Armenians of Turkey live in Constantinople. In spite of the hard conditions placed upon them they are the leading bankers, merchants, moneyed men, and physicians of that city.

The educated traders of the near East.—Ninety per cent of the Armenians can read and write. They are keen-witted and adaptable, and acquire foreign languages readily. They learn new trades very easily, and are steady, dependable workers—two characteristics which make them a stable nation. Through persecutions the Armenians have developed a strong spirit of nationality and love for their own people. They have learned to bend but not break before an oppressor. They have also learned to use trickery to gain their point. Their shrewdness makes them the greatest moneymakers and traders of the Near East, outstripping even the Greeks and Jews.

The Armenians have been greatly helped by American missionaries, who, in 1831, established schools there for both boys and girls. These missionaries hoped to reach all the people in Asia Minor, but the Mohammedans forbade their children to attend the schools, and the Greeks were too proud to allow theirs to go, so the Armenians were the principal gainers. The schools have been very successful, and several American colleges in different parts of Turkey and Syria are great centers of moral, intellectual, and political influence. About nine tenths of the

students and the leading native professors and teachers in the schools are Armenians. In many parts of the country the people have been able to take over the work begun by Americans and continue it themselves.

Relief work has been heroically carried on in Armenia by missionaries and Red Cross workers. Thousands of helpless people have been given food, clothing, and shelter. Many orphans are cared for and taught in deserted school buildings and residences donated by the richer people. In some districts wool is sorted by little girls in pigtails and woven into cloth by sad-faced women who are glad to earn the daily dole of a few ounces of bread for each member of their families.

CENTERS OF POPULATION

Among the chief cities of the Armenians outside of Armenia proper are Eriwan in British territory, Trebizon on the Black Sea, Marash, noted for its trade in Oriental rugs, and Adana in Cilicia. Within what perhaps will be their own country in the better days to come are Erzerum, ancient Diarbekir, and Van.

The chief center of trade.—Erzerum is a city with a population of less than 100,000. It is a fortified town situated in a valley where the trade routes from the east to the west converge. It contains a custom house, several caravansaries, forty mosques, and a few churches and schools. Erzerum was one of the chief places of defense of Armenia during its days of power, and has been an important military post under the Turks. Its chief exports are animals, skins, furs, and nut galls. Its imports are shawls, silk, cotton, and cotton goods, rice, indigo, madder, rhubarb, and cutlery.

1. Why have the Armenians become the chief traders of the near East?
2. Bring to class all the articles and pictures you can find telling of relief work among these people.
3. Name and locate on your maps the cities of Armenia proper.

LESSON XXVIII

ASIA MINOR, THE CROSSROADS BETWEEN TWO CONTINENTS

FROM the Plateau of Iran, Asia stretches a great arm westward to the Mediterranean Sea. This long, irregular plateau is occupied by Asia Minor. When Paul said (Acts 20. 18), "I came into Asia," he meant Asia Minor, or the "Province of Asia," as the ancient Romans called it. The Greeks named it Anatolia, which means "sunrise," or "east," because they ventured in their small boats from island to island eastward in the Ægean Sea and finally reached the mainland of another continent.

ANATOLIA

The "Land of the Sunrise" is a picturesque and healthful country about the size of Colorado. It has been coveted by some of the strongest nations of the world for several centuries, not so much for its natural wealth, though this is great, as for its geographical position. It forms the first link in the overland route from Europe to India, China, and other points of eastern Asia. The Bagdad Railway is in operation throughout its entire length from Scutari through Adana.

Empire builders.—Asia Minor was the ancient caravan pathway between Europe and Asia. Much commerce was carried on over it, and it suffered many invasions. The ancient inhabitants were conquered by the Persians in the fifth century before Christ. They ruled the country for about two hundred years, when it was captured by the Greeks, who built up a wonderful civilization along its western coast.

Later still the Romans ruled this region and pressed farther inland than did the Greeks. They constructed fine roads which

served as a pathway for soldiers and traders from Rome to Antioch, Damascus, and other parts of the realm. These empire builders founded many new towns, built great temples, theaters, circuses, and public baths. Asia Minor was the "Garden of the world" under the Byzantine, or Greek, as the eastern division of the Roman empire was called after A. D. 395.

A scourge.—Into this beautiful region came the Mohammedan Turks in the thirteenth century, turning the garden into a desert, as they do all the lands they hold.

The Turks have done no constructive work in Asia Minor. They have not even built roads nor bridges, and have allowed those the Romans made to fall into decay. In many parts of the country they have destroyed old buildings to get material for their homes. They have made lime kilns in ancient temples and palaces and used the priceless marble columns and statues to make lime!

1. Name the nations who have ruled Asia Minor. Why has it been conquered so many times?
2. It is like what other regions we have studied in this respect?

THE ANATOLIANS OF TO-DAY

Anatolia has a mixed population of about forty to the square mile. It consists of Turks, Kurds, Greeks, Armenians, and colonies of Tartars, Circassians, and Bulgars. The Turks of the world number about 12,000,000, the majority of whom live in Anatolia. Their ancestors came here from Central Asia long ago and settled in towns and villages. The Kurds are largely nomads, though some are villagers at least part of the year. The 1,500,000 Greek inhabitants form the majority in many towns on the west coast and in the islands. There is a sprinkling of Armenians in all the towns and cities.

In Turkish countries the word "Turk" simply means a Mohammedan, for the people readily adopt anyone who accepts the religion of the Prophet. It is the same with other nationali-

ties, for the people in Asia Minor are classed according to religion instead of race. Here, as in all other countries of the Near East, a Frank is a European or an American Christian. From 80 to 90 per cent of the people cannot read or write. The laws prevent advance in science. In medicine, for example, it is almost impossible for a native physician to win success, but foreign doctors are protected by their own governments.

Work of the missionaries.—The medical work done by the American missionaries is the least hindered of any of their forms of service. In many places it is practically self-supporting. They now plan to teach new industries and the improvement of old ones to the peasants as they are doing in Armenia. The people have been induced to use sewing machines and kerosene lamps and to put wood floors and windows in their houses. The running of cotton-gins by water power and the use of better methods and tools in the trades such as carpentry have improved conditions in many country places.

Turkish children in the past have not been allowed to attend the missionary schools, but some have been entered by their parents recently.

A selfish government.—The taxes are extremely heavy, and farmers and shopkeepers are not protected from the robbers that infest the country. In fact, the policemen and government officials are among the worst oppressors of the people. This gives the men no incentive to labor, and in many villages they do no work. The women raise the crops. Some villages contain no shops, for the people have no money with which to buy. No Turk ever thinks of repairing anything in Anatolia. The people allow streets and roads to become almost impassable rather than repair them.

LIFE IN THE VILLAGES

Most of the people of Anatolia are villagers and dwellers in towns, though some of them are nomads. Many of the nomads

live in villages part of the year, going to the higher mountain-sides with their flocks in the summer. Here they dwell in low tents of brown goat's hair cloth. They are very hospitable and keep a guest room (tent) for travelers here as well as in their village. Typical Turkish towns, even flourishing ones, look as if they were left half finished, then allowed to decay. The narrow streets, if paved at all, are full of holes. The mud houses are huddled so close together that a person can often step from one flat roof to another. These flat-roofed houses are found on the dry plateaus, where the people do not have to think of building roofs to shed rain. The houses in the narrow, moist strip of land along the coast have sloping roofs of red tile.

Many of the houses are low, one-storied structures divided into two parts, one for the animals, the other for the family. The living room contains a large fireplace, where food is cooked and the coffee is made. In front of this fireplace are a few straw mats or carpets on which the men recline. Pictures are very rare, and chairs, tables, and beds are just coming into use. The food is rice, millet, wheat, fruit, a little meat, but no pork, and sweets, of which they are very fond. Many live on grapes and bread during the fruit season. Bread is the chief food and potatoes are almost unknown.

The land and its workers.—Most of the farm land of Anatolia is owned by Armenians or wealthy Turks who live in the cities. The villagers rent small pieces of ground. They raise vegetables and wheat for their food, and barley and perhaps corn, which is cut as fodder for the animals. The methods used are as primitive as those of Bible times. Grain is cut with a sickle and taken to the threshing-floor. A threshing board is used made of hundreds of sharp flints fastened into a wooden frame. Oxen are hitched to it, and the farmer sits on the board and drives round and round until the straw is cut and the grain loosened. On the first windy day he goes to the floor and with a flail or winnow separates the grain from the straw,

which he keeps for winter food for his animals. The grain he dares not touch until the government tax gatherer has measured it and taken one eighth of it. This official will not come until he gets ready unless he is bribed, and the farmer sometimes waits weeks before he can store his crop. Even with the crude methods used the yield of wheat per acre is heavy and the kernels large.

Every town has its mosque, and the largest ones have bazaars which are arranged as we have seen them in other Oriental countries. Market days are held once a week or less often. Those who have no shops sit on the ground with the goods which they have for sale arranged around them. The buyer sees baskets of fruit, piles of vegetables and melons, shallow baskets of rice, honey, cheese, and sacks of salt and sugar. Bales of calico and many small wares are found here, as well as baskets of iron shoes for horses and oxen and flints for threshing boards. In some of the more prosperous villages the families combine and weave cotton, woolen, or silk goods on their hand looms in the homes.

1. What is the common meaning of the word "Turk" in the East? The word "Frank"?
2. Describe a modern Turkish village in the interior of Anatolia.
3. Describe a house. Tell why its roof is different from that of a house nearer the coast.
4. Why are the Turks content to use such crude methods in doing their work?

WHERE WOMEN ARE DEGRADED

The condition of Turkish women, especially in the remote parts of the country, is pitiable. To this fact is due in large measure the decline of the nation. The girl is often betrothed in infancy. She is married when very young and virtually becomes the slave of her mother-in-law. She never has any time to play, but does the hardest of the household tasks and some-

times works in the fields. No one takes any care of her, so she is often ragged, unkempt, and unhealthy looking. The Kurd women have more freedom, as do the Armenian.

Home life.—The women and girls live separate from the men. They eat what food is left after their husbands and



A TURKISH HAREM OUT FOR AN AIRING

brothers have finished, and never visit with them. They weave beautiful rugs in their own apartment, sitting at rude looms. As many Turks will not allow men physicians to visit their wives, women "half-doctors" have become very common.

Conditions are improving, especially in European Turkey and the larger cities of Anatolia. High-class women, like the

patriot Halideh Hanoun, whom the Sultan Abdul Hamid tried to murder, have led the fight in Turkey for emancipation of women. Many are working through newspapers and in every way they can for three things for the advancement of their sex: education, the right to earn a living, and just laws concerning marriage and divorce.

Many Turkish women have discarded their veils. Those who travel in parts of Europe outside of Turkey usually change their clothing at Buda-Pesth and don skirts and hats, packing away their pantaloons and veils.

1. Compare the life of a Turkish wife with that of your own mother.
2. In what other countries through which we have traveled is woman degraded? What is the prevailing religion in these countries? What conclusions can you draw from your own answer?
3. Why are conditions for women improving more rapidly in European Turkey than in the countries of southwest Asia?

LESSON XXIX

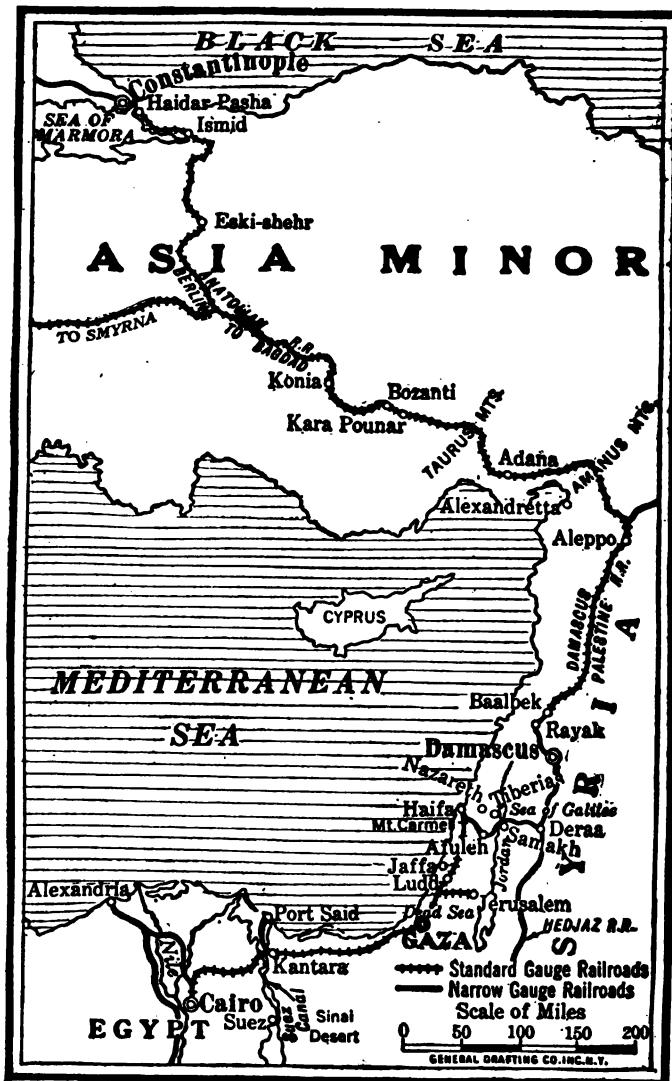
ASIA MINOR, A LAND OF UNDEVELOPED RESOURCES

ASIA MINOR was settled by a people who built good houses of clay over two thousand years before Christ. Authors speak of it as a land whose rivers rolled down "golden sands" in the days when Croesus, whose name has become a synonym for great wealth, ruled over its western portion about B. C. 500. Many great cities have risen to power and fallen within its boundaries since then. It is still a country whose wealth of soil, forest, and mine is undeveloped.

RICHES OF THE SOIL

Anatolia, or Asia Minor, is a region with narrow coastal plains separated by mountains from the rolling plateau of the interior. Its rivers have for ages run across the plateau toward the west, carving rocky barren canyons in the highlands. Their silt has filled in the boggy marshes and drowned valleys and made long, narrow, fertile plains running back into the mountains. On the north and south coast the rivers have formed deltas, making most of the harbors in these two sections poor. The sinking of the land has left good harbors on the western coast. The plains are regions of rich soil and plenty of rain, except during the dry summers. The mountains force the winds from the Black and Mediterranean Seas to give up their moisture, so there is practically none left for the greater part of the peninsula.

A variety of crops.—On the coastal plain and in the valleys wheat, olives, grapes, figs, cotton, peaches, apricots, Indian corn, rhubarb, sugar beets, vegetables, mulberry trees for silk-worms, and poppies for opium are raised. Sugar cane, oranges, and lemons are grown along the southern coast. Much of the



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RAILWAYS OF THE NEAR EAST

plateau is suited to the growth of crops, especially cereals and vegetables, but owing to the lack of irrigation and transportation this region has not been developed. Little food is grown for export.

Anatolia is noted for its figs, which are grown in various parts of the country. The orchards surrounding the city of Smyrna on its land side are the greatest in the world. The beautiful trees are produced from seeds, cuttings, and buds. They are planted sixteen or more feet apart and yield fruit when three years old. After that they bear two or three crops a year for a century or more. The fruit, which is ready to pick early in August, is gathered when fully ripe, laid on boards, pressed into shape one by one and packed in boxes. Fresh figs spoil quickly. Much of the fruit is dried under the trees and sent to the Smyrna packing houses, where it is sorted. Some orchards have pits or kilns in which the fruit is heated and thus dried more quickly. Over half of the dried product is kept at home, as each family uses a large supply during the year.

Many varieties of figs.—There are over 100 varieties of this ancient fruit which has been eaten by man since the dawn of history and which is spoken of many times both in the Old and New Testaments. When good King Hezekiah was "sick unto death" he was cured "by a lump of figs" (Isa. 38). The fig tree represented peace and prosperity, for the Bible says, "Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon" (1 Kings 4: 25). Our Lord based some of his parables on the fig tree (Matt. 24: 32; Luke 21: 29-31).

Dried figs have been used in Europe and America for many years. The people of the United States purchase almost \$1,000,000 worth of Asiatic figs each year. The fruit, which resembles a small tomato, is white, black, purple, yellow, or green. The purple figs are the most luscious, but the yellow ones are the most beautiful. Figs contain more nourishment pound for

pound than does bread. The tree is grown in southwest Asia, southern Europe, under the date palms in Egypt and French Africa, in California, Texas, and Louisiana. Smyrna, which ships millions of pounds every year, is the leading market for figs in the world.

Grapes and their products.—The vineyards on the hillsides are a source of wealth. Many are owned by people who live in the towns and take their families to them for a vacation during the grape harvest, which begins in August and lasts several weeks. Much of the fruit is sold fresh, but more of it is made into raisins and wine. One species which is not edible is manufactured into grape sugar, and often several vineyard owners build a crude refinery. Others boil the syrup as we do maple sap. When the syrup is the consistency of thick molasses they beat it into a fudgelike sweet. Women of several families sometimes meet in the courtyard of one of the homes and make the entire yearly supply of sweets for all of them. They add starch to the boiled mixture and press it into sheets. They also mix it with nuts or raisins and make all sorts of candies to be served to guests. Much of the syrup is saved for cooking purposes and is used in place of molasses.

LIFE OF PLAIN, MOUNTAIN, AND PLATEAU

In Anatolia, as in other regions of little summer rainfall, the vegetation is not dense. Lovely flowers and shrubs are seen, however, on the hillsides. Azaleas, rhododendrons, laurels, a variety of holly, and the bay from which comes the bay leaf that your mother uses in seasoning are found here. Birds are abundant, especially water fowls, storks, and buzzards. Many wild animals, including the brown bear, wolves, mountain lions, wild cats, panthers, and deer live in the mountains. The wild boar roams in the plain of the Meander River. Asia Minor is considered the sportsman's paradise.

Most of the vast forests of Anatolia which were within easy

reach of transportation have been cut for charcoal and lumber. The shiftless Turk has not replanted the hillsides, so the country has been greatly damaged. Large areas of pine, fir, elm, beech, chestnut, walnut, and oak still remain and await the coming of railroads for their development. Tons of acorn cups from the *yanolia* oak are shipped to tanners in Europe.

Animal industries.—Tanning would be a great industry here, for herding goats and sheep is the chief business on the arid plateaus. Three million mohair goats produce hundreds of tons of the best wool in the world. Four million dollars' worth of wool is sent annually to the Mediterranean ports to be shipped to Constantinople, England, France, and the United States. Some of the wool is woven into mohair cloth and beautiful carpets in the homes, where rude looms are used and several women work on one rug.

Weaving by this method is slow. A hearth rug two yards long and three or four feet wide requires several months of labor. These rugs are clipped smooth with scissors when completed and are very beautiful. Morocco leather is manufactured in the towns, as are shoes, saddles, and harnesses, but most of the hides are exported untanned. Cheese is made in many localities, and evaporated milk is prepared at Smyrna and Konia.

Mineral resources.—Anatolia is rich in mineral deposits, many of which are unworked, as the Turkish government refused to grant mining concessions to foreigners. An exception was made of the Germans, however, for the Krupp interests purchased the chrome mines, which produce seven per cent of the world's output.

Coal and iron are known to exist near each other. Silver, lead, zinc, copper, petroleum, potash, and alum are found in the peninsula. The output of mercury furnishes three per cent of the world's supply. Beautiful marble that helped furnish the Greeks with materials for temples and statues is easily quarried in many mountainsides. Western Asia Minor and the Isle of Nacos have

almost a monopoly on the world's supply of emery rock. Practically all the meerschaum comes from this region and the Turks manufacture many pipes.

Manufacturing.—Most of the manufacturing in the country is done by hand. There are a few factories in the towns, as the silk mills at Brusa, where child labor is employed, and various manufacturing plants at Smyrna.

1. In what ways is the cutting of forests detrimental to the climate and soil of a country?
2. Why has Asia Minor such a variety of products?
3. Make a list of these products and tell why they are not exported in larger quantities.
4. Name the undeveloped resources of Asia Minor.
5. For what is emery rock used? What countries would naturally buy most of the output?
6. Why is Turkey such a backward country?

LESSON XXX

ASIA MINOR, THE LAND OF YESTERDAY AND TO-MORROW

TURKEY, with its feet on two continents, may well be called the "Historic Bridge-land of the Old World." Anatolia, the only portion left to the Turks of their large empire in Asia, is a land of great resources. It blossomed into civilization under the developing influences of Greek and Roman culture. Many of its people accepted the broadening religion of Jesus Christ preached by Paul, the "apostle to the Gentiles," and other Christian missionaries. It lost most of its beauty and prosperity under the blighting hand of the Turk. Now it is awaiting the power of modern thought, industry, and invention to help it on the way to success and achievement.

TRADE AND TRANSPORTATION ROUTES AND CENTERS

The remains of many fine old Roman roads still exist in Asia Minor, but the Turks have built practically no new ones. Most of the transportation in the interior is carried on by horses and cattle. The country has a good telegraph system, but few railroads. Most of the foreign trade of Asiatic Turkey is with Great Britain. Italy and France are trying to share this trade and are selling merchandise in the large cities. Business firms in the United States are introducing sewing machines, typewriters, office supplies, boots and shoes, furniture, and other manufactured goods. Most of the merchants of the Near East are Armenians, Germans, Syrians, and Jews.

"The crown of Ionia."—Smyrna, the largest city in Asia Minor, has a population of over 200,000, consisting of Turks, Armenians, Greeks, Jews, and Franks. The harbor is full of

craft, among them large steamships that carry goods to the Mediterranean ports and Great Britain.

The foreign part of the city is on a flat near the water's edge. The Turkish part of the town rises gradually on the slopes of the hill at its back. Its bright-colored wooden houses, interspersed by gardens, tall, dark cypress trees, and the white minarets of the mosques, make an attractive picture from the harbor. At that distance the traveler does not wonder that for generations it has been called "the lovely" by its inhabitants.

The business interests of Smyrna are largely in the hands of the Armenians, who own the principal buildings. An American firm has erected an ice plant, an improvement which will extend to other towns to take the place of the native pits in which snow is stored in winter for summer use. The city is one of the chief rug and carpet markets of the East. The products of home and village looms are brought in by railroad and caravan, some from great distances. baskets on their sides loaded with dried licorice root which is pressed into bales and shipped to Europe and America.

Smyrna is the most important port in western Asia. It is an ancient city, having been an important center at the time of Alexander the Great. It contains one of the seven churches to which was sent the message given in the opening chapters of the Apocalypse, or book of Revelation (Rev. 2. 8), by John the Beloved Disciple.



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CAMELS LADED WITH GRAIN AND FIGS ON THE WHARF AT SMYRNA

One sees donkeys with large baskets on their sides loaded with dried licorice root which is pressed into bales and shipped to Europe and America.

Polycarp, a pupil of Saint John, suffered martyrdom here in A. D. 155. When being led to the theater where he was burned to death, his freedom was offered to him if he would but deny the name of Christ. The brave man made this famous reply: "Eighty and six years have I served him, and he hath done me no wrong. How can I then speak evil of my King who hath saved me?" His tomb is in the city and is marked by a tall cypress tree.

Other centers of trade.—Trebizond is a fortified city on the Black Sea with several suburbs outside its walls. These

suburbs contain the principal dwellings of the Christians, besides the bazaars and the khans. This city is the terminus of an ancient caravan route extending from Persia through Armenia. Its chief articles of trade are alum and domestic utensils of copper which are manufactured here. Angora, of goat and cat fame, and Konia will doubtless be important manufacturing and commercial centers in the future. Brusa, the ancient capital of the country, is beautifully situated at the foot of a mountain in a district rich in mineral wealth. It is the center of the silk industry in Anatolia.



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CHILD LABOR IN THE SILK
INDUSTRY IN TURKEY

1. Why has Asiatic Turkey so few railroads? Trace them on your map.
2. Symrna is the chief city of Asia Minor. Give the reasons for its development and the facts concerning its importance.
3. Why will Brusa and Angora probably become large manufacturing towns in the future?
4. In what way will the establishing of ice plants in Anatolia affect the home life of the people? the industrial life?

RICH CITIES OF THE PAST

Almost from the dawn of history to the time of the Turks this "land of the sunrise" has been the seat of great cities.

Some centers of commerce, religion, and learning.—The queen city of Asia Minor, Sardis, was in ancient times one of the great commercial centers of the world. Its bankers were the foremost in Asia, and the first coins were made here of an alloy of gold and silver. Croesus, its king, controlled the country of Lydia with its rich gold mines, textile manufactories, and potteries. Lydia was conquered by the Persians, and Croesus was taken to the Court of Cyrus, where he occupied an honored position. Sardis was a rich commercial center of the Romans in Paul's time. The people in this seat of one of the seven churches were rebuked in the book of Revelation for their worldliness (Rev. 3. 1).

Near Sardis were Thyatira, a commercial town, and Philadelphia (Rev. 3. 7), the center of a rich farming region. In both of these prosperous cities were Christian churches which were numbered among the seven who received the message written by John.

Ephesus was the metropolis of the province of Asia for centuries and a noted center for religious pilgrims from all parts of the world (Acts 19. 27) who came to worship in the temple of Diana. This marvelous temple, which was one of the "seven wonders" of the ancient world, contained an image of the "moon goddess" in pure gold. Statues in gold and silver of the female deities of the other nations were found here also. Ephesus was a center of trade as well as a place of worship. It had a board of trade and a bank for rich and poor. It served as a refuge for criminals, as no culprit could be arrested within its walls. Its famous silversmiths grew rich through the manufacturing of small images of the goddess Diana. Probably the chief among these craftsmen was Demetrius, who stirred up such an uproar against Paul that his life was in danger (Acts 19).

Paul labored here two years, the longest time he remained at any one place during his active ministry (Acts 19 and 20). He lived at the home of Priscilla and Aquila, working at his trade daily. He preached in the Jewish synagogue until "divers were hardened, and believed not, but spake evil of that way before



RUINS OF THE TEMPLE OF DIANA AT EPHESUS

the multitude." Then he for the first time in the history of Christianity took the believers in Christ out of the Jewish synagogue. "He disputed daily in the school of one Tyrannus." Many came to hear these lectures or sermons, "so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." Most of the seven churches addressed by John in the Apocalypse were founded during Paul's ministry at

Ephesus. This city was the home of Luké during the last days of his life. He and Timothy were buried here. So probably was the apostle John, who founded at Ephesus the first Christian seminary for the training of young men.

The home of Paul.—Tarsus, the birthplace of Saul (or Paul), was a rival of Athens and Alexandria in culture. Its university ranked with the universities of these two cities. Twelve miles away was Cydnus, the port of this great commercial center. It contained the largest navy yard in the ancient world and, next to Alexandria, was the greatest place of resort for the Roman merchant marine. It had shipyards where thousands of old vessels were repaired and new ones built from the timber furnished by the nearby forests.

Paul speaks of Tarsus as "no mean city" (Acts 21. 39). We know that he was "free born" (Acts 22. 28) in this city where many people were not free Roman citizens. Perhaps as a child he watched the games in the theaters and the ships on the wharves. Here he learned his trade of tent-making, by which he earned his living during his ministry.

The first Christian missionaries.—West of Tarsus was Perga, which was one of Paul's first missionary stations. Here Mark, the young assistant, left Paul and Barnabas, his fellow workers, to finish the hardest part of their journey alone. This action of Mark's led to the separation of Paul and Barnabas a few years later. The latter worked with Mark, while Paul took Silas as his assistant (Acts 15. 38-41). These men and their converts, as well as some of the twelve disciples, labored in many of the towns of Asia Minor and were the first great Christian missionaries of the world.

1. On your maps locate the chief cities of Asia Minor where Paul preached on his three missionary journeys. Use the maps in your Bibles to locate these towns.
2. Which of them were great centers of learning and commerce in the ancient world?

3. Some boy hunt up the story of Saint George, who is supposed to have spent part of his life in Cappadocia, a province of Asia Minor, and tell it to the class. •
4. Name and locate the cities of Anatolia mentioned in this and other lessons on Asia Minor. Tell for what each one is noted.

LESSON XXXI

GREECE

ANCIENT Greece was called Hellas and its inhabitants Hellenes. The country, which is about the size of Tennessee, is divided into many units by the mountains and the seas. These deep bays extend so far inland in several places that the total seacoast is greater than that of the much larger peninsula of Spain. Few spots in the country are fifty miles from the coast.

Greece is a region of great contrasts of surface and soil. No one section supplies the products necessary for a large number of people. In order to support an increasing population trade with other nations has been a necessity. Wine and oil, two chief articles of diet of southern Europeans, have been produced for many generations in many parts of the peninsula. They were especially favorable articles for commerce, and the sea, which gave the Greeks fine harbors, made the development of navigation easy. Sailors and traders pushed from their own country and its surrounding islands eastward, where great civilizations already existed.

THE CIVILIZERS OF THE WORLD

The Greeks exchanged ideas as well as goods with other peoples. They developed a culture that never has been excelled and in many respects never equaled. They became the leaders and teachers of many nations. They produced great artists, artisans, architects, philosophers, mathematicians, writers of dramas, students of medicine, and political and commercial leaders. They established numerous colonies in the islands and along the shores of the Mediterranean Sea, which they allowed to develop independently.

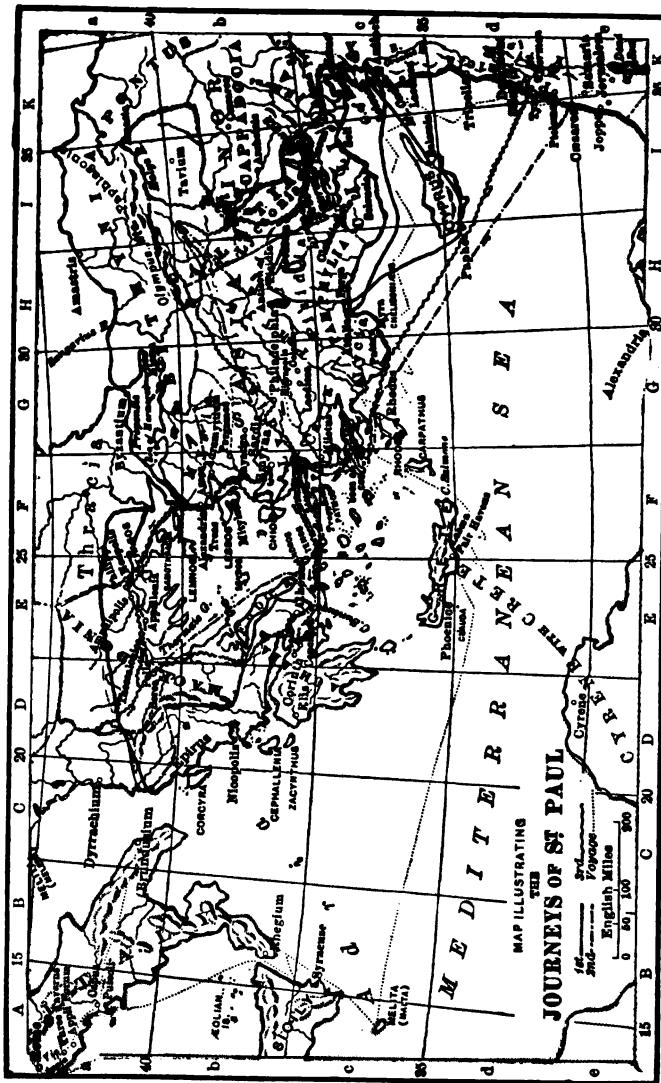
Conquerors and builders.—Under Alexander the Great the Greek empire stretched from the Ionian Sea to the Indus River and included Egypt. The great conqueror founded a chain of seventy cities to bind his dominions together. He named many of these places after himself, as, for example, Alexandria in Egypt. Some of the towns were only garrisons, but many became great commercial cities and centers of Greek culture. These towns were well built, were paved and lighted, had a good water supply and police protection.

The typical Greek city was built on a hill, and the acropolis, or citadel, occupied the highest point. The places of worship surrounded it, and the city proper was built on the slopes around this center. The nearest harbor on the coast was chosen for a port. The two towns were usually walled and connected by a passage protected with walls so any enemy could not easily conquer one place and separate it from the other. Athens and its port, Piraeus, six miles away, were fortified in this way. Most of the large cities in the Greek empire had temples, theaters, and other beautiful buildings, and monuments and statues. Some erected stadiums, where vast audiences watched the athletic contests or games of which the Greeks were so fond. Others, such as Athens, Tarsus, and Alexandria, contained great universities and libraries.

The results of Alexander's work.—The history of the world was greatly influenced by the conquests of Alexander. His victories ended the attempts of the Persians to obtain an empire in Europe. The culture of the West was spread into the East. The Greek language, which not only was a language of culture, but which helped the spread of Christianity, was given the world.

After the death of Alexander, B. C. 323, his empire was divided. Greece was ruled much of the time by various kings. The people were not united, and rebellions were frequent. The Greek people were weakened by the luxuries and vices of the





rich East. They became corrupt and in turn influenced Rome, thus weakening the civilization of the ancient world.

1. Why were wine and oil especially good articles of commerce?
2. What are the three great articles of diet of southern Europe?
3. Locate on the map the empire of Alexander.
4. Name some of the results of the work of Alexander the Great.

THE RULE OF ROME AND THE SPREAD OF CHRISTIANITY

In the second century B. C. Greece was conquered by Rome and made a province of the Roman empire. The Romans borrowed very freely of the Greek culture. Their chief men were educated in Athens or other Hellenic cities, and spoke and wrote the Greek language. The less artistic but more practical Romans took the world that the Greeks had civilized and organized it politically under their own control.

The beginnings of the Christian Church in Europe.—It was into this luxury-loving, Romanized Greece that Paul was called by a vision to "Come over into Macedonia, and help us" (Acts 16. 9). He landed at Neapolis (new city), the port of Philippi, and proceeded to the ancient city. It was in Philippi, the great center of trade, that "Lydia, a seller of purple of the city of Thyatira, . . . was baptized, and her household" (Acts 16. 14, 15). Here also the first Christian church in Europe was established. Paul loved this church (Phil. 1. 1-6), and his letter to it, the Epistle to the Philippians, is called by some critics his "joy song."

Paul labored about five months in Thessalonica, and established a church there. This city is and has been a seat of influence for over two thousand years. In Paul's day it was one of the chief stations on a Roman highway connecting the Hellespont, or Dardanelles, with the Adriatic Sea, and was a great center of trade. It contained a hippodrome larger than the Coliseum at Rome, besides many temples and baths, and was surrounded by beautiful gardens. Saloniki, or Salonica, as it is

now called, contains 80,000 people and is next to Athens in size and importance. Paul, after being driven from Thessalonica, went to the small city of Berea, where he established a church. Here the people "received the word with all readiness of mind, and searched the scriptures daily" (Acts 17. 11, 12).

Famous cities.—At Athens, which, although it had lost political power, was still the literary center of the world, Paul

established no church. Here he is supposed to have delivered a sermon on Mars' Hill (Acts 17. 22) before many learned Greeks. Four centuries afterward the Parthenon was used as a Christian church and the Athenians became bitter foes of image worship, which Paul had condemned.

In rich and wicked Corinth, the capital of Greece under the Romans, Paul lived for about one and one half years. He "found a certain Jew named Aquila, . . . lately come from Italy, with his wife Priscilla; (because that Claudius had

commanded all Jews to depart from Rome): and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks" (Acts 18. 2-4).

The church Paul established at Corinth became an influential one. He wrote his letter to the Thessalonians during his



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MARS' HILL, ATHENS

stay in Corinth. From here he also wrote his messages to the Romans.

1. Name and locate the chief centers in which Paul labored in Greece.
2. Which two are important cities of to-day?

MODERN GREECE

After the fall of the Roman empire Greece was overrun by



Courtesy of Garrett Biblical Institute.

MODERN ATHENS

people from the northern part of Europe, and was finally conquered by the Turks. These destroyers held the country until 1829, when Greece became an independent state with its capital at Athens.

The modern Greeks, who comprise most of the five million

inhabitants of the country, are less illiterate than other peoples of southern Europe. Elementary education is compulsory, and the university at Athens has many students.

The Greeks are excellent seamen, traders, and merchants. Many have emigrated and acquired fortunes in Constantinople, Smyrna, Alexandria, and other cities of the East. They never forget their fatherland. Some who have become wealthy have built museums, hospitals, schools, and libraries in their home cities. A stadium has been erected at Olympus which holds 60,000 people. Here the ancient Olympic games were revived in 1906, and many American boys have since won honors.

Occupations and products.—Only one fifth of the land in Greece is capable of cultivation. Grapes, olives, olive oil, wine, honey, figs, tobacco, and raw silk are exported. The small grapes, called currants, from the word "Corinth," comprise one half the entire value of the exports of the country. Much food has to be imported.

Grazing is one of the chief industries. The country has deposits of copper, zinc, lead, and iron. Some manufacturing is carried on in Athens and Piræus. The roads are very poor and the railroads few. Postal and telegraphic communications are good.

A canal four miles long across the Isthmus of Corinth saves twenty hours for steamers going from Constantinople or ports on the Ægean to those on the Adriatic Sea. Many ships stop for repairs at Piræus, where \$1,000,000 has been spent on dry docks.

Greece has quadrupled her population in seventy-five years. As conditions in eastern Europe improve it hopes to win back some of its former glory.

1. What geographical conditions tend to make the Greeks a patriotic people? A nation of traders?
2. Name the chief exports and imports of Greece. Tell the countries with whom it trades. Trace routes of shipment for the products.
3. Boys report to class on the part Greece took in the World War.

LESSON XXXII

ITALY

ITALY, the "heart of the Mediterranean Lands," extends to within a little more than one hundred miles of Africa. Even in ancient times it was easily reached from the richest lands of Asia and from Europe. Its larger harbors faced the undeveloped western part of Europe. The Alps mountains protected it from the cold north wind and the warm breezes from the Mediterranean Sea gave it a genial climate. All these things fitted it to become the spreader of the civilization of the Greeks and of Christianity.

MODERN ITALY

Modern Italy is a narrow peninsula six hundred miles long with an area nearly twice that of Florida. It supports a population of 34,000,000, nearly one fourth of whom live within three miles of the sea.

Practically all of Italy's fertile land lies in the Po Valley and its narrow coastal plains, though there are many small fertile patches in the mountains. The high Alps slope down abruptly from Switzerland into the Lombardy Plain, then curve around in northwest Italy and join the lower Apennines, which extend the entire length of the peninsula. In the central part the foot-hills of these mountains spread out into broad uplands. Italy has a balmy climate and abundant winter rains. Its summers are long and dry, therefore irrigation is carried on extensively.

Industries and products.—Agriculture is the chief industry, and corn, wheat, rice in the Po Valley, vegetables, grapes, olives, oranges, lemons, flax, and hemp are raised. Silk worms are reared, and raw silk is the most valuable product. Wool from

the sheep and goats on the mountainsides, and large quantities of poultry, eggs, and cheese are exported. Most of Italy's natural forests were cut years ago, but useful trees have been planted on many slopes. Among these trees are the chestnut, whose large nuts form an important food of the poorer Italians.

Italy has few minerals. Small deposits of copper, iron, and zinc are found, and much sulphur in Sicily. Pure white marble is quarried in the Apennines near Carrara. This marble is prized the world over and is used for buildings, tombs, monuments, and statues.

Manufacturing, though backward, is increasing rapidly because of cheap labor and the abundance of water power for generating electricity. The Italians excel in artistic handmade products, among which are glass, lace, statuary, sculpture, paintings,

Courtesy of International Harvester Company.



HARVESTING IN ITALY

and articles of carved wood. The inland and export trade is extensive owing to the railroads that connect it with other European countries through the celebrated tunnels in the Alps. Its large share in the carrying trade of Europe is due to its nearness to the ports of northern Africa and the Suez Canal as well as to its excellent seaports.

Centers of population.—The most important ports are Venice, Genoa, Naples, Brindisi, a noted point of call for steamers to the Far East, and Palermo, the great fruit market of Sicily. Milan, Turin, Florence, and Rome are the chief inland cities.

Italy is one of the great powers of the world, and its soldiers and seamen performed an important part in the World War.

1. Look on a physical map of Italy and tell why many of its people live very near the sea.
2. Rome is about the latitude of Chicago. Why has it a far milder climate?

ANCIENT ITALY

The most important civilization in the peninsula developed on the banks of the Tiber River in a narrow valley called Latium.



THE COLOSSEUM, ROME

The city of seven hills.—The Latins founded the city of Rome (about B. C. 753) on seven hills overlooking the Tiber, about fifteen miles from its mouth. Thus they secured the advantages of a seaport without the danger of attack by water from warlike enemies.

Rome united the various tribes in her neighborhood into a strong province, then reached out and conquered the region south of the Po River. This growing power captured Sicily and annexed Corsica and Sardinia. It conquered its rival Carthage,

and thereby gained large possessions in North Africa and Spain. Through the ownership of the latter the way to northwestern Europe was opened. It subdued the Greeks and carried their language and culture to the distant parts of the Roman dominions.



RUINS OF THE FORUM, ROME

Days of power.—In the time of Christ this “world empire” extended from the lowlands of Scotland, the Rhine and the Danube River, and the Black Sea southward to the Sahara Desert. It spread eastward from Rome to Armenia and the Tigris River, and westward to the Atlantic Ocean, making the great Mediterranean Sea a “Roman lake.” The Romans drove pirates and robbers from its waters and filled the harbors with naval and commercial vessels. They carried on trade with the Orient, even to India, by caravans over the various routes we have crossed. Connections with these routes were made by boats on the Black and Red Seas and the Indian Ocean.

In the second century A. D. the Romans added the province of Dacia north of the Danube River and the region east of Mesopotamia to their dominions. The emperor of Rome then ruled over a territory about the size of the United States and had 100,000,000 subjects.



ARCH OF TITUS, THE CONQUEROR OF JERUSALEM, ROME

To control these vast dominions great armies as well as many officials were necessary. The soldiers lived in fortified camps called *castra*, from which we get the modern names Chester, Manchester, Worcester, etc. Barbarians came to these camps to trade, and towns often sprang up around them as railroad centers do at junctions to-day. These towns soon contained amphitheaters, temples, baths, and aqueducts. The Romans gave excellent schools and just laws to their conquered provinces. They made the Latin language known throughout the civilized world. Rome was the teacher of the world in law and government as Greece was in art and literature.

To rush armies to distant seats of trouble and to send messages to provinces, Rome constructed the best highways the world had seen until the coming of the railroad. These roads were built mainly by soldiers in times of peace and ran out in all directions from the walls of Rome to the boundaries of the empire.

Declining years.—With the wealth of the world at their command, the Romans became very lazy and degenerate. In a few hundred years they fell a prey to the barbarians in the northern part of their empire. These people threw off the yoke of Rome and sacked the Imperial City itself in the fifth century A. D.

1. Why was Rome's position a favorable one for the growth of a great world power?
2. Trace the boundaries of the Roman empire at the times of its greatest extent. In what continents was it located? Give its area and population.
3. Read, if possible, one of the following or some other work and give a description of the life of a boy in Rome: *Ten Boys*, by Jane Andrews, Chapter V; *The Dawn of American History in Europe*, Nida, Chapters II, III, and IV, or parts of *History of Other Lands*, Vol. III, Terry.

THE SPREAD OF CHRISTIANITY

During the time of the greatest glory of Rome, the "Golden days of the Cæsars," Paul, the apostle, carried to it the new religion of Jesus Christ. He went to this city of 1,200,000 people, not as a missionary, however, but as a Roman prisoner.

Sowing the seed.—Paul dwelt two years in Rome in his own hired house and received all that came to him, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts 28. 30, 31). From here he wrote his letters to the Ephesians, Philippians, Colossians, and to Philemon. Of the first Christian church in Rome no record is left, so no one knows by whom it was founded.

Paul's second sojourn in the Imperial City was short and his friends few, for the Christians had been scattered by the terrible persecutions of Nero. It is probable that the aged apostle was thrust into the dark Mamertine prison, and that it was from here that he sent the word to Timothy, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the faith" (2 Tim. 4. 6, 7). It is believed that Paul was finally executed, though the exact place of his martyrdom is not known.

While Rome decayed, the Christian Church founded by a few brave apostles and followers of Christ grew. Missionaries went to the borders of the empire and beyond them into the trackless forests of northern Europe. These men spread abroad the Roman civilization as well as the Christian religion.

Prepared soil.—The Roman empire had itself prepared the world for Christianity. It had united it all under one government with a common language, the Latin. The Roman authorities had allowed the practice of any form of worship not seriously immoral. Most of the emperors had tolerated the Jews, hence many of their subjects had become used to the idea

of the worship of one God. The marvelous system of Roman roads made the carrying of the message easy.

Persecution and victory.—Subject peoples and some from all classes of the Romans themselves accepted Christianity during the first three centuries

A. D. The Romans demanded, however, that all inhabitants of their capital worship the emperor. The Christians refused, and bitter persecutions ensued. The wonderful bravery of the many who suffered torture and death caused thousands of people to believe.

In the fourth century the new faith had so many adherents that the Roman Emperor Constantine issued an Edict of Toleration. By this he put Christianity on an equal footing with other religions in these words: "We grant to Christians and to all others full liberty of following that religion which they may choose." From this time Christianity advanced rapidly.



Courtesy of Garrett Biblical Institute.

THE ARCH OF CONSTANTINE, ROME



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GLOSSARY

Abdul Hamid (äb'doo'l ham id')	Sultan of Turkey 1876-1909.
Adana (ä dä'na)	Seaport in Asia Minor.
Aden (ä'den)	Port in Arabia owned by British.
Æsop (ä'söp)	Greek writer of fables.
Agal (ä gel')	Head coil for Arabs.
Ahasuerus (a häs ü e'rüs)	A king of Persia.
Al Hadr (al här')	Dwellers in villages in Arabia.
Allah (al'lah)	The one supreme being among the Mohammedans.
Amalekites (a mĕl'e kites)	A nation dwelling in ancient Canaan.
Anatolia (än ä tō'li a)	Western Asia Minor.
Assuan (äs u än' or a' swan)	Location of noted dam on Nile River.
Baalbek (bäl'bĕk or bäl bĕk')	Noted city of ancient Syria.
Bactrian (bák'trī än)	Camel of the two-humped variety.
Basra (bäs'rā) or Bassora (bäs sō'rā)	Outlet for greatest date gardens of the world.
Bedouin (bĕd'u īn)	Nomadic Arabs of Syria, Arabia, or North Africa.
Beersheba (bĕ ēr'shē ba)	Town in southern part of Palestine.
Beirut (bā rōōt' or bē rūt')	Largest city in Syria.
Bsherreh (bĕ shĕ'rah)	Village near cedar grove in Lebanon.
Carchemish (kăr'kĕ mĭsh)	Capital of the ancient Hittite kingdom.
Chaldea (kăl dĕ'a)	Ancient kingdom of Southern Mesopo- tamia.
Cherith (kĕ'rith) or Wady Kelt (wă'dy kĕlt)	A brook in Palestine.
Codex Sinaiticus (ko'dex sī'nā yī'cūs)	Manuscript edition of the New Testa- ment found in the monastery on Mount Sinai.

Dacia (dă'çē a)	Province of Roman empire north of Danube River.
Darius (dă rē'üs)	King of Persia.
Diarbekir (di ār'bē kir)	Town at head of navigation Euphrates River.
Dromedary (drōm'ē dā ry)	Swift camel that carries passengers.
Ekbatana (ĕk ba tă'na)	Ancient capital of the kingdom of the Medes.
Elim (ĕ'lím)	Oasis in Sinai Peninsula.
Emir Feisal (e'mir fēis'al or fēis'al)	Arabian leader, son of King Hussein of Hejaz.
Ephesus (ĕf'ĕ sĕs)	Ancient city in Asia Minor.
Esdraelon (Armageddon or Megiddo) (ĕs dra ē'lōn, ar mă gĕd'don, me gĕd'do)	Plain in northern Palestine.
Fellaheen (fĕl la heēn')	Peasants in Palestine or Egypt.
Firan (fī rān')	Oasis in Sinai Peninsula.
Firozabadi (fī ro za bad'i)	The Noah Webster of Arabia.
Goofa (gōō'fa) or Kufa (kū'fa)	A coracle used on the lower Tigris at or near Bagdad.
Haifa (hī'fa)	Seaport in Palestine.
Haigians (hāzh'ians)	Armenians.
Halideh Hanoun (ha lid' ēh ha nōōn')	A noted Turkish woman reformer and educator.
Haman (hā'mān)	High official in ancient Persia.
Hammurabi (hām'mur ā' bi)	Author of oldest code of laws known.
Haram (hā'ram) or Harem (hā'rēm)	Sacred place of Mohammedans. Prohibited to all but them.
Haram esh Sherif (hā' ram ēsh shēr if')	Mosque of Omar in Jerusalem.
Haran (hā'ran)	Ancient capital of Assyria.
Hazeroth (hăz'rōth)	Oasis in Sinai Peninsula.

Hebron (hē'bron)	A sacred city of the Jews.
Hedjaz (hēj'āz) or Hejaz (hēj'āz)	Kingdom in western Arabia.
Hillah (hīl'lah)	Site of ancient Babylon.
Hussein (hüs sēn'), or Hussian (hus sān')	Ruler of Hejaz.
Ishmael (ish'mā ēl)	Son of Abraham.
Islam (īz'lam)	Mohammedanism.
Jabbok (jāb'bok)	Brook in Palestine.
Jaffa (jāf'fa), Joppa (jōp'pa), or Jappa (jāp'pa)	Port in Palestine.
Jebel (jēb'el)	Mountain in Arabic.
Jebel Sufsāfēh (jēb'el sūf sāfēh)	Reputed Mount of the Law in Sinai Peninsula.
Jerablus (jer a blüs')	Town in Euphrates River.
Jeziret el Arab (jē zir'et el' ā rab)	Arabic, "Island of the Arabs."
Kaaba (kā'a ba or kā'ba)	The shrine of Mecca.
Kadesh (kā'desh)	Holy city of the Hittites.
Kaffejeh (kaf fe'jeh) or Kefeyeh (ke fe'yeh)	Square of cloth used in Arabian head-dress.
Kantara (kān tā'ra)	Town on Suez Canal.
Kelek (kēl'ēk)	A raft used on the Tigris River.
Kelekgie (kēl'ēk gie or je)	One who propels a kelek.
Khadijah (kā dī'jah)	One of the wives of Mohammed.
Kharpout (kār'put) or Harpoot (hār'poot)	City of Armenia.
Kidron (kīd'ron) or Kedron (kēd'ron)	Brook in Palestine.
Kishon (kīsh'ōn)	Brook in Palestine.
Koran kō rān'	Sacred book of the Mohammedans.
Koweit' (kō we it')	An Arabian seaport on the Persian Gulf.
Lokman (lōk'man) or Lukinan (lū kīn'an)	The Arabian Aesop.

Machpelah (mäk' pĕ'lah)	Cave where the Jewish patriarchs are buried.
Mandaniyeh (män'dän i yĕh)	Artisans in Holy Land.
Marah (mä'rāh)	Bitter water, springs in Sinai Peninsula.
Mastaby (mäṣ'ta by)	Raised platform in home of Palestine peasants.
Meander (mē än'der)	A winding river in Asia Minor.
Mecca or Mekka (mék' ka)	Holy City of Mohammedans.
Medina (mē dī'nā)	Burial place of Mohammed.
Mireh (mîr'eh)	Village state land in Palestine.
Mordecai (mor'dē ca i)	The uncle of Queen Esther.
Moslem (mōz'lēm or mōs'-lēm)	Of or pertaining to Mohammedans.
Nahor (nă'hor)	Brother of Abraham.
Nargileh (năr'gil ēh) or Narghile (năr'gē lä)	An Oriental pipe for smoking tobacco.
Nedj (nĕj) or Nedjed (nĕd'jĕd)	A province in Arabia.
Nisibes (nis'ī bĕs) or Nisibin (nis'i bĭn)	A town in Mesopotamia.
Nomads (nō'măds or nōm'ads)	A tribe that roves seeking pasture.
Oman (ō mān')	A division in southeast Arabia.
Orontes (ō rōn'tes)	A river in northern Syria.
Panaias (pän'a ī'as) or Banaias (bän'a ī'as)	Place claimed by Jews as the source of the Jordan.
Persepolis (pér sĕp'ō lĭs)	Capital of ancient Persia.
Piærus (pi re'üs)	The port of Athens.
Polycarp (pōl'y kārp)	A Christian martyr buried in Smyrna.
Rameses (räm'e sĕs) or Ramses (räm'sĕz)	King of Egypt.
Rephidim (rĕf'i dĭm)	Place where Joshua defeated the Amalekites.

Safed (sā fēd')	Sacred city of the Jews.
Salibi (sā li'bī) or Salebe (sā lē'be)	Crusader in Arabic.
Saloniki (sā lo nī'kī)	Ancient Thessalonica, a city of Greece.
Sāmiel (sām'yel)	The simoon.
Sebaste (se bās'te)	Site of ancient Samaria.
Semen (sē'mēn)	Clarified butter made by Bedouins.
Semites (sēm'ītēs)	Descendants of Shem.
Shampo (shām'po)	A Jewish ruler of Armenia who founded a dynasty.
Shat-el Arab (shāt-ēl ā-rāb')	River formed by conjunction of the Tigris and Euphrates Rivers.
Shechem (shék'hém), or Nablus (nāb lus)	Home of Jacob in Palestine.
Sheik (sheik, shēik, or shāk)	Head of a family, especially in Arabia or other Mohammedan countries.
Sinai (sī'ni or sī'nā ī)	A peninsula in Arabia.
Susa (sū'sā)	Capital of ancient Persia.
Sychar (sī'kār)	Jacob's Well.
Terah (tē'rāh)	Father of Abraham.
Tiberias (tī bē'rī ās)	City on the Sea of Galilee.
Togarmah (tō gār'mā)	A ruler of Armenia.
Tyrannus (tī rān'nūs)	A Christian schoolmaster in Corinth.
Ur (ur)	Ancient capital of Chaldea.
Verkhoyansk (verk'ho-yānsk or verk'o yānsk)	A town near the cold pole of the earth.
Villayet (vī lā yēt')	A political division of Turkey.
Xenophon (zēn'o fūn)	A Greek leader.
Xerxes (zērk'zēs)	A king of Persia (Ahasuerus).
Yemen (yēm'ēn)	A province in Arabia.
Yezidis (yēz'i dīs)	A sect in Syria called "devilworshippers."
Zend Avesta (zend a vēs-tā)	Book containing the sacred writings of Zoroaster.
Zoroaster (zō rō ās'tēr)	Persian prophet.

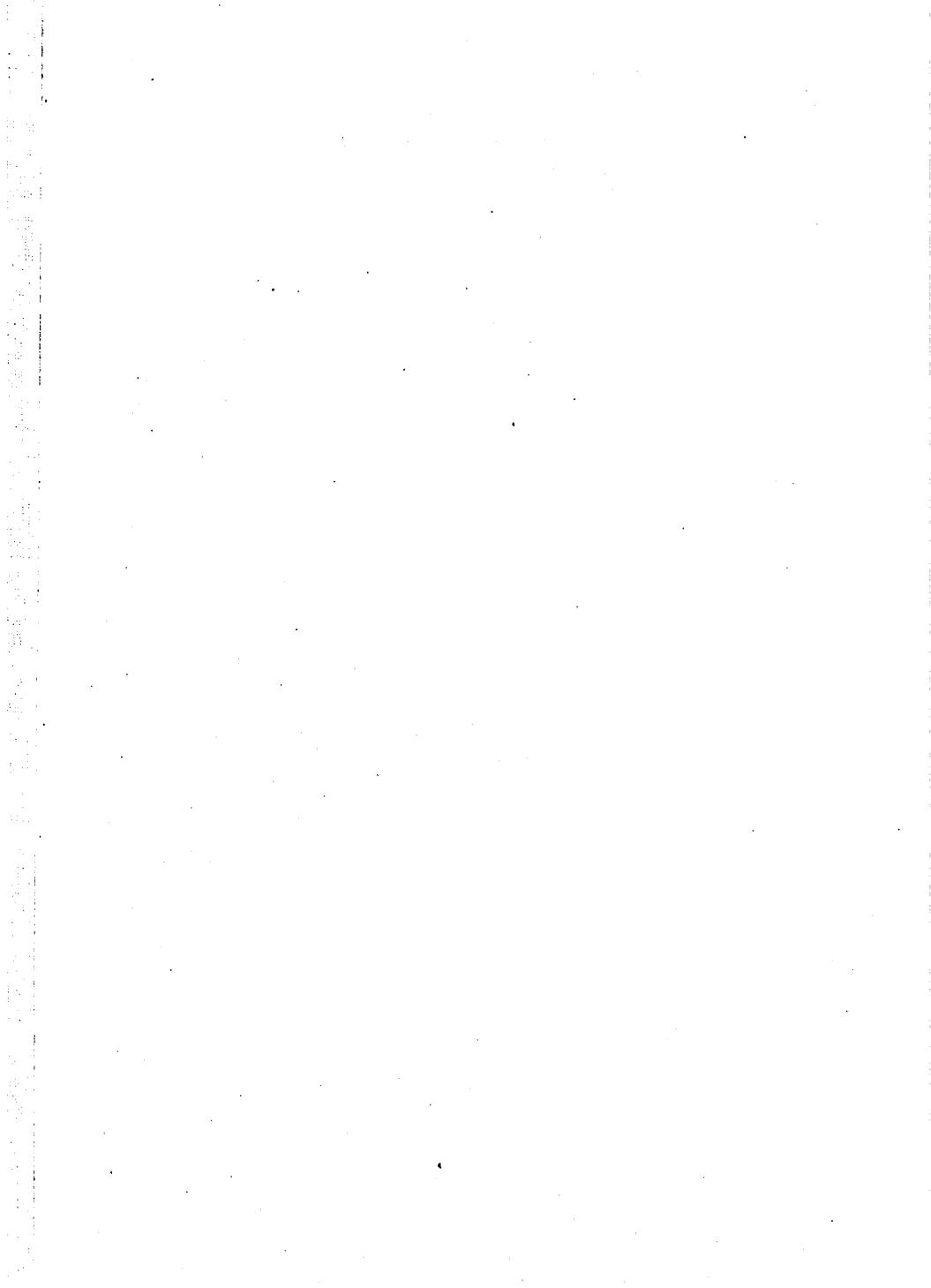
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